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# MISSIONARY HERALD.

VOL. XCVI. — FEBRUARY, 1900. — NO. II.

WHILE we record the serious outbreak against missionary work in the Province of Shan-tung, China, we cannot be unmindful of a movement of such exceeding importance relating to China as the reported agreement of the great European Powers, under the lead of the United States, in reference to the "open door." If indeed, it should prove true that these nations, including Russia, have signed an agreement that no one of them shall assume exclusive control over any section of the Chinese empire, but that it shall all be open to commerce from all parts of the world, the importance of this event can hardly be overestimated. It will bear not merely upon trade but upon the continuance of the empire, preventing its disintegration, and giving freedom to educational and religious efforts in all that vast territory. It will mean the support of all good enterprises tending to the amelioration of the condition of the people and the establishment of the Kingdom of God. We forebear to comment further upon this reported agreement of the Great Powers until assured as to just what has been done. But the outlook is most auspicious. We cannot help thinking in this connection of something that the Great Powers of the world are probably thinking little of, how the anticipated movement is in the line of the Providence of Him who once said to his church, "Behold I set before thee an open door."

**An Open Door.**

ONE of the most hopeful features of the work in Turkey at the present time is the acceptance by the old Gregorian church of teachers who have been trained in schools under the care of our missionaries. It is most cheering to learn that many of the orphan boys who, since the time of the massacres, have been reared in orphanages have become teachers. One of our missionaries reports that in connection with his station no less than eleven village schools are under the care of these boys. The boys are in full sympathy with evangelical ideas, and most of them are believed to be truly converted, yet they are still connected with the Gregorian church and are accepted as teachers in its schools. The coöperation of the Gregorians in the movement is spoken of as most encouraging. This promises to be a most efficient move directly in the line which the missionaries of the American Board have always kept in view, namely, the reformation of the old Armenian Church by an evangelical force within that church. It is not expedient as yet to publish all the facts in this connection which are just now affording our missionaries great encouragement.

**New Helpers in Turkey.**

**President Capen's Address.**

SHORTLY after our last issue of the *Missionary Herald*, our subscribers were doubtless surprised at receiving an extra number of the magazine containing an address from President Capen. We are already assured from various sources that this vigorous presentation of "The Supreme Opportunity" has been received with warmest approval. It is a ringing call for advance in the Lord's work, not only as connected with the American Board, but with all our benevolent organizations. It sounds a note of "Forward" all along the line. Let it be heard and heeded by pastors and people in all our churches.

**Missionary Prize Essays.**

WE are glad to report that much interest has been awakened in all parts of the country by the offer of prizes for essays on missionary themes both from pastors and two classes in the Sunday Schools. Inquiries are coming by almost every mail in reference to the matter, together with requests for material for use in the preparation of these essays. The committee of judges on the essays from pastors has already been completed, and consists of Rev. Dr. James G. Johnson, of Farmington, Conn., Mr. Edward F. Cragin, of New York, and Rev. Dr. Sidney Strong, of Oak Park, Illinois. The list of judges of essays from Sunday School scholars is not fully completed, but announcement of these will be made in our next number. Upon the topic for the first class of Sunday School scholars (those from sixteen to twenty-one years of age, inclusive) we suggest as material the story of the early life of such men as Samuel J. Mills, Adoniram Judson, Harriet Newell, and Pilkington of Uganda. Quite pertinent to this theme is the story of the Student Volunteer Movement and of the World's Student Christian Federation. Leaflets concerning this World's Student Christian Federation can be ordered from the rooms of the Student Volunteer Movement, 3 West 29th Street, New York, costing about five cents each. Upon the topic assigned to the second class, The Story of the Missions of the American Board in India or China, material can be obtained on application at the offices of the American Board in Boston, New York or Chicago. To those who desire a fuller account of missions in China and in India, we commend the two small volumes by Rev. H. P. Beach, *Dawn on the Hills of T'ang*, and *The Cross in the Land of the Trident*, costing, in paper covers, thirty-five cents and twenty-five cents respectively, and published by The Student Volunteer Movement.

**A Correction.**

THE figures given in reports of mission hospitals in different parts of the world are so large as often to confuse us. By some mistake we gave in a recent issue the number of patients in the Ponasang hospital, in our Foochow Mission, under the care of Dr. Kinnear, as 5,785. This seems a large story but the true figures are nearly five times that number. Taking the hospital and dispensary together, the number of patients was 23,311. Besides these patients, how many thousands of their friends receive some impressions of Christian truth through this medical work! It certainly is a right arm in the service.

**Financial.**

It is with sincere gratitude that we make mention of the receipts for the month of December and for the four months of the year now passed.

| | December, 1898. | December, 1899. |
|---|---|---|
| Donations | $45,285.97 | $54,086.10 |
| Donations for the debt | 132.00 | 336.50 |
| Legacies | 13,020.25 | 3,474.24 |
| | $58,438.22 | $57,896.84 |
| | 4 mos., 1898. | 4 mos., 1899. |
| Donations | $125,493.80 | $141,147.59 |
| Donations for the debt | 511.28 | 522.58 |
| Legacies | 21,859.35 | 50,736.20 |
| | $147,864.43 | $192,406.37 |

Increase in donations for four months, $15,653.79; increase for the debt, $11.30; increase in legacies, $28,876.85; net increase, $44,541.94.

As we began the year with instructions to use but one hundred thousand dollars of legacies in the expenses of the current year, it meant to us the raising from living donors of nearly fifty thousand dollars more this year than last, in order to meet the obligations that will surely rest upon the Board. It will require the greatest effort possible to maintain last year's receipts from this source, and secure this additional amount. It will be seen from the figures above that the treasury has held its own and advanced, in one third of the year, almost one third of the needed increase. We are cheered by the outlook, and earnestly invite united help from all the constituency of the Board.

**An Echo of the Annual Meeting.**

The Treasurer of the Board has been as much surprised as gratified at receiving from the Committee of Arrangements for the Annual Meeting at Providence, in October last, a check for $1,000, this sum being the balance remaining of the amount raised to meet the expenses of the Annual Meeting after all these expenses had been paid. The provision made by the people of Providence for the meeting was most ample and generous, and this gift is notable as indicating that the burden of the entertainment was not considered excessive by them, and that their hospitality far exceeded all requirements.

**Day of Prayer for Colleges.**

On the day of Prayer for Colleges, which falls this year upon Thursday, January 25, will not the Christians of this land remember the thirteen colleges in foreign countries which are allied to the American Board? These institutions are preparing a native agency which if imbued with the Spirit of the gospel will prove an immense boon to the nations in which they are located. Among them all no one needs the prayers of Christians more than the Doshisha of Japan, now restored to a Christian basis. Its trustees are standing firmly by their convictions, and are seeking to overcome the many difficulties standing in the way of reconstruction. Let them be supported by the sympathies and prayers of the Christian world.

**Riots in China.**

REPORTS have been received of serious disturbances in a portion of the province of Shan-tung, North China, in which our mission station of Pang Chuang and its outstations have been involved. A society called the "Boxers," or the "Spirit Boxers," has suddenly come into existence, apparently having its origin in opposition to the Roman Catholics. The leaders are the wildest fanatics, who claim to have unseen protection and so are incapable of being killed by sword or bullet. Mr. Chapin, of Lin Ching, under date of September 27, wrote of these "boxers" that their "plan is to break up the native congregations by blackmail or riots, and to so persecute the Christians that they will give up their faith. They naturally attracted to themselves all the baser elements of society. Thieves and beggars, men who live by their wits and men who have no wits to live by, flock to them as naturally as vultures to carrion. During the summer months their numbers have gone on increasing, and now they are in full swing, raiding some Christian family every night and blackmailing as many as possible on every occasion." An illustration of the ignorance of these "Boxers" is seen in the fact that as soon as the American flag was raised over the mission premises at Pang Chuang, a report was spread abroad that there were a thousand foreign soldiers in possession, and that beneath the compound were sunken mines which might blow up at any moment. Dr. Porter's account of the stirring scenes in and about Pang Chuang will be found among the letters from the North China Mission. The scenes of which he there writes occurred in October last.

**Further Rioting.**

SINCE the preceding paragraph was in type, and just as this number was ready for the press, further letters have been received from Drs. Porter and Smith, of Pang Chuang, of as late date as November 27, reporting other serious disturbances in which several outstations were looted, while there had been no determined effort on the part of the provincial governor to put a stop to the violence of these bandit "Boxers." We have not room now for the details. The Misses Wyckoff had gone for the winter to Lin Ching, and although the "Boxers" are there also, our friends in that city are near a local official who will give protection. Our brethren at Pang Chuang have no thought of leaving their homes, for should they go, their dwellings would be immediately looted and burned. They are in telegraphic communication with our United States Consul Ragsdale and Minister Conger at Peking, and through them are demanding protection. But the governor, who orders his local officials to report to him that all is quiet and who abets the bandits in their riotous course, must be removed or controlled by the central government before there can be any stable peace. Meanwhile the missionary work in that region is wholly at a standstill. Most of the church members are standing firmly, and are prepared to die rather than recant, yet some few have been so terrorized that they have denied their Christian faith. Our brethren, though they recognize the fact that they are in no little peril, yet write trustfully and hopefully. They are cheered by the simple faith of many of their people, and Dr. Smith writes that "some

better state of things will be the outcome of this time of storm and stress. Were we to leave them, which is not for a moment contemplated, the flock would be shepherdless. Indeed, our mere presence, helpless as we are, is better for them than many troops." May the Lord protect our brethren and the flock so dear to them!

**Sunshine after Clouds.**

Persecutions of Christians in China seem, in almost every case, to turn out for the furtherance of the gospel. The English Church mission, at Kienning, has been driven out no less than six times, and the last time it was feared that the end of the work had come; but a settlement has been made in a way which seems very hopeful. The Chinese authorities have accepted the conditions presented by the British consul, and the gentry of the city have signed a document that the missionaries shall be protected in their work, and that a stone pillar or slab shall be erected within the city of Kienning, having the toleration clause in the British treaty engraved upon it. Indemnity is to be paid for the damages done to foreign buildings. This is in the province of Fuhkien, within the bounds of which province is our Foochow Mission. This settlement of the troubles is expected to have a favorable influence, especially in our Shao-wu field. The remarkable fact connected with this Kienning affair is that it is now learned that through all the troublous period, when the missionaries were obliged to flee, the native converts maintained Christian worship, and on the return of the missionaries, they found thirty persons waiting for baptism. At Kucheng, the city where the massacre of August, 1895, took place, the Methodist Mission has held its annual conference, reporting a meeting of special interest and power. Now, as always, the blood of the martyrs is the seed of the church.

**Missionaries at the Front.**

We learn from Ahmednagar, in India, that the sad prevalence of the plague had rendered necessary on the part of the authorities some measures for its suppression which seemed to the people exceedingly severe. The populace was getting unruly and on the verge of a riot. The chief magistrate of the city who had charge of matters relating to the plague was at his wit's end to know what to do, and by the advice of the leading natives, he telegraphed to our missionary, Rev. W. O. Ballantine, M. D., of Rahuri, urging his presence and assistance. The call was responded to, and Dr. Ballantine has given himself cheerfully to the work, with the best results. He is able to report that the plague is much abated, but the same cannot be said of the famine, which is pressing very sorely upon the people. On December 27, the Viceroy of India telegraphed from Calcutta that 2,451,000 natives, sufferers from famine, were receiving relief from government works. The needs of these people are distressing, since this is the third year of famine, and so little was left after the preceding years of distress. The government is doing all it can, but there is the greatest need of help from private sources. It should be remembered that the British people, having so many to relieve in connection with their South African troubles, are not as well able to furnish aid as in previous years.

**Relief for Famine Sufferers.**

Many hearts are touched by the stories of want coming from our Marathi Mission, in Western India, and a recent letter from that region says the famine "is piling on the expenses for the boarding school to about three and a half times its usual cost." To send the children away means to some of them starvation, and to others the loss of all that has been done for them, as well as an injury to the work. The condition of affairs is so serious and the condition of this mission so exceptional that the Prudential Committee has felt impelled, both as an act of humanity and to keep the work from collapse, to grant, what has been done in no other case, an increase over the appropriation of last year, although the amount granted is 33 per cent less than the mission asked for to sustain the work. This is appropriating only what in previous years has been granted for the regular work, but it amounts to $5,600 beyond what the Marathi Mission would have received had its appropriations been made on the same basis as that of all other missions of the Board. It will only suffice to save native helpers, including preachers and teachers, from dismissal at a time when they would be wholly unable to provide for themselves and their families, if dismissed. This sum, therefore, may be considered as for famine relief as well as for maintenance of the mission. We are confident that this increase in the appropriations will be cordially approved by the constituents of the Board, and if it is so approved, why should not friends send in special gifts to meet the increased appropriation? The Prudential Committee have guaranteed that the sum shall be paid. It is for the friends of the Board to provide the money. We shall hope to receive many extra gifts for this purpose. A small percentage of the rate at which missionaries are giving at the present time would provide a great sum. One of our missionaries, whose name we will not give, writes, "So far as I now see I must take about $600 from money laid by for the education of our children, to meet the expenses of our work to the end of this year. Then for next year, what? I have no heart to write about it." Will not many hearts respond in sympathy with our missionaries and with the suffering people of India?

**"The Hiram Bingham."**

It will be remembered that our missionary in the Gilbert Islands, Rev. A. C. Walkup, frequently called Captain Walkup, makes the little vessel, *The Hiram Bingham*, his home as he tours throughout the island group. The gasolene engine which had been in use since the *Bingham* was launched, needed repairs and Mr. Walkup sailed for San Francisco, arriving there in April last. While there he succeeded, without expense to the Board, in placing within the vessel an entirely new engine, capable of giving the little vessel a speed of seven knots an hour. This power will prove invaluable amid the currents and calms of the Gilbert Islands. Mr. Walkup sailed from San Francisco on his return in November, and after a somewhat protracted voyage reached Honolulu, from which place he wrote December 25, hoping to start very soon for the Gilbert Islands. It is a brave undertaking upon which he goes, involving much isolation and hard work. But Mr. Walkup finds it a blessed work and his heart is wholly in it.

**For India's Relief.**

We are glad to learn that *The Congregationalist* newspaper, in response to numerous appeals received from our missionaries in Western India, has decided to start a fund for Famine Relief. Other paragraphs in this number will show the need of such help. It is of course impracticable for a missionary board to devote its receipts to this purpose, but the appeal is one that should touch all hearts and we trust that the effort of *The Congregationalist* to in some measure supply the need will be most successful. We understand the money received is to be forwarded through well-known missionaries in India, and whatever is given, even small sums, will go far to relieve the distress of some of the suffering millions of India.

**Dr. Cyrus Hamlin.**

On Friday, January 5, the Rev. Dr. Cyrus Hamlin entered upon the ninetieth year of his useful and eventful life. In honor of the day some members of the American Board and the Woman's Board, with other friends, sat at table with the venerable missionary and his wife, and after giving them their loving greetings, heard from his lips a remarkable story of what he termed "seven great disasters" in his life, every one of which, he affirmed, had proved to be a great blessing. It was a lesson on trust in God, and faithful devotion to duty in the darkest experiences, such as those who heard it will never forget. Multitudes in America as well as in foreign lands will join in heartiest congratulations to this beloved and faithful missionary whose bow still abides in strength.

**Anniversaries in Japan.**

The 30th day of November last was the thirtieth anniversary of the landing of Dr. and Mrs. D. Crosby Greene, the first missionaries of the American Board in Japan. This was our national Thanksgiving day and the anniversary was commemorated by a few of the missionaries who had gathered at Dr. Greene's residence in Tokyo. What marvelous transitions Japan has experienced within these thirty years! November 29 was the twenty-fourth anniversary of the starting of the Doshisha. The day was observed by a prayer meeting in the morning, with earnest addresses, followed by a large meeting in the chapel, with addresses by Japanese, among them two students, and missionaries. A prayer meeting at Mr. Neesima's grave on the mountain side, was held in the afternoon, where about sixty students assembled, and a solemn consecration service was held.

**A Chinese Delicacy.**

Missionaries in foreign lands often cannot choose their diet, but must eat what is set before them without asking questions. Miss Morrill, of Paoting-fu, tells of a lunch furnished her at a village where she had stopped for a service. The people, in their kindness, had brought what they thought a delicacy. In referring to it the next morning, she told a servant, "I had John the Baptist's food yesterday;" to which he replied in a tone of profound satisfaction, "Teacher! you had fried grasshoppers." "And I did," writes Miss Morrill, adding, "I feel sure, too, that it would take a cultivated taste to enjoy them."

**Our Mission in Natal.**

Few letters have been received of late from our missionaries among the Zulus and they make but the briefest allusion to the war now in progress in Natal. Our inference is that the mission work has not been disturbed to any great extent. We have word of the arrival at Durban, on December 1, of Dr. and Mrs. McCord and Mr. and Mrs. Taylor, who were rejoiced to reach their field of labor, and apparently had no concern as to the conflict of arms which was in progress within less than 125 miles from them. Statements have appeared in the public press that the Zulus are becoming very restless and clamoring to be sent to the war against the Boers. It is hardly to be expected that this strife of arms will end without arousing the martial spirit of the warlike Zulus, but as yet they have no part in the conflict. Mr. Goodenough and Miss Stillson, as before reported, have withdrawn from Johannesburg since the Zulus, in whose interest the mission work was commenced there, were scattered at the outbreak of hostilities. These missionaries at present are at Inanda, where they find abundant room for work. Mr. Goodenough reports that he is greatly impressed by the grand work that is going on in the Girls' School under the care of Mrs. Edwards.

**Following the Teachers.**

The native evangelists at Kamundongo, West Central Africa, made, during the four months from June to October, 1899, nine journeys into the surrounding country, and preached in seventy-seven villages. On one occasion when two of their number had been holding a service in a village, a woman who had listened said, "These are good words, I want to hear them again." She followed the evangelists to the next village and listened attentively. Again she said, "I must hear more of these good words," and she went on after the speakers till they reached the fourth village from her home. Then she was obliged to turn back, but she had heard enough to guide her to the Saviour.

**One with Them.**

One of our missionaries in China appeals strongly to all Christians in this land, saying, "Do you realize that *you* are where your missionaries go, and that *you* preach where they preach? The banner of Christ leads *you* as well as us to the missionary work. The grandest work of the ages demands the best devotion of our hearts, the best service we can render, and all that we possess."

**A Helpful Bicycle.**

The bicycle is something more than a plaything in China. At a call by telegraph from Kalgan to the bedside of Mr. Williams, Dr. Ingram made the journey to that city from Tung-cho within forty-six hours, a distance of 152 miles. If anyone thinks this is not a rapid rate, let him remember that it required the crossing of three ranges of mountains, and over a very rough road. It is remarkable that the tire was not punctured till Kalgan was reached, and the doctor arrived when the sick missionary was needing him most.

# TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1898–99.

| Missions. | When established. | Stations. | Outstations. | Missionaries. | | | | | Native Helpers. | | | | | Total American and native. | Church Statistics. | | | | | | | Educational Statistics. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | Ordained. | Physicians and men not ordained. | Single women. | Wives. | Total missionaries. | Ordained preachers. | Unordained preachers. | Teachers. | Other helpers. | Total native helpers. | | Places of regular meeting. | Organized churches. | Communicants. | Added by confession. | Adherents. | Average attendance. | Sunday school membership. | Theological schools. | Students for the ministry. | Boarding and high schools. | Pupils. Boys. | Pupils. Girls. | Common schools. | Pupils. Boys and girls. | Total number under instruction. | Total native contributions. |
| W. Cent. Africa. | 1880 | 4 | 1 | 7 | 1 | 6 | 7 | 21 | .. | 1 | 2 | 21 | 24 | 45 | 14 | 3 | 97 | 17 | 670 | 810 | 625 | .. | 11 | .. | .. | .. | .. | 10 | 432 | 512 | $147 |
| E. Cent. Africa. | 1883 | 2 | 1 | 2 | 1 | 1 | 3 | 7 | .. | 4 | 1 | .. | 5 | 12 | 19 | 1 | 33 | 5 | 400 | 250 | 154 | .. | .. | 1 | 61 | 25 | 2 | 85 | 171 | 69 |
| Zulu . . . . | 1835 | 10 | 21 | 9 | 2 | 11 | 11 | 33 | 5 | 15 | 76 | 96 | 192 | 225 | 206 | 25 | 2,869 | 469 | 13,267 | 1,149 | 1,579 | 1 | 16 | 4 | 70 | 282 | 50 | 2,508 | 3,225 | 4,615 |
| Europ'n Turkey. | 1859 | 4 | 49 | 11 | .. | 6 | 8 | 25 | 11 | 13 | 37 | 19 | 80 | 105 | 49 | 16 | 1,219 | 113 | 3,162 | 2,606 | 2,138 | 1 | 3 | 3 | 48 | 91 | 18 | 488 | 688 | 10,027 |
| Western Turkey. | 1819 | 7 | 114 | 18 | 2 | 28 | 18 | 66 | 24 | 51 | 247 | 19 | 341 | 407 | 114 | 37 | 3,905 | 261 | 14,214 | 12,306 | 8,949 | 1 | 5 | 16 | 801 | 645 | 125 | 5,868 | 7,666 | 50,075 |
| Central Turkey . | 1847 | 4 | 60 | 8 | .. | 15 | 5 | 28 | 20 | 22 | 161 | 33 | 236 | 264 | 60 | 32 | 5,890 | 479 | 18,990 | 13,910 | 13,074 | 1 | 20 | 14 | 366 | 485 | 131 | 6,287 | 7,109 | 11,771 |
| Eastern Turkey . | 1836 | 5 | 87 | 10 | 1 | 13 | 10 | 34 | 18 | 23 | 179 | 33 | 253 | 287 | 97 | 48 | 2,515 | 225 | 14,182 | 11,185 | 6,713 | 1 | 5 | 13 | 460 | 282 | 101 | ... | 7,577 | 6,554 |
| Marathi . . . | 1813 | 8 | 105 | 12 | .. | 13 | 11 | 36 | 28 | 17 | 226 | 102 | 373 | 409 | 105 | 43 | 3,718 | 495 | .... | 6,579 | 6,498 | 1 | 8 | 17 | 1062 | 795 | 113 | 3,124 | 5,089 | 1,556 |
| Madura . . . | 1834 | 11 | 327 | 15 | .. | 7 | 13 | 35 | 24 | 140 | 319 | 95 | 578 | 613 | 327 | 38 | 4,654 | 268 | 15,433 | 8,555 | 6,236 | 2 | 37 | 9 | 466 | 233 | 180 | 6,374 | 7,159 | 9,786 |
| Ceylon . . . | 1816 | 6 | 30 | 3 | .. | 3 | 3 | 9 | 16 | 20 | 344 | 44 | 424 | 433 | 41 | 18 | 1,913 | 89 | 3,268 | 2,316 | 4,235 | .. | .. | 6 | 512 | 183 | 135 | 9,616 | 10,560 | 6,539 |
| Foochow . . . | 1847 | 5 | 105 | 8 | 3 | 10 | 9 | 30 | 8 | 53 | 109 | 33 | 203 | 233 | 105 | 59 | 2,446 | 617 | 12,073 | 3,423 | 1,976 | 1 | 24 | 7 | 191 | 152 | 93 | 1,726 | 1,937 | 9.444 |
| South China . . | 1883 | 2 | 17 | 2 | .. | 1 | 2 | 5 | 1 | 19 | 14 | 3 | 37 | 42 | 19 | 4 | 583 | 269 | 1,030 | 697 | .... | .. | .. | .. | .. | .. | 14 | 344 | 344 | 3,178 |
| North China . . | 1854 | 7 | 57 | 18 | 5 | 15 | 23 | 61 | 7 | 34 | 29 | 30 | 100 | 161 | 70 | 8 | 2,394 | 224 | 3,850 | 2,197 | 1,455 | 1 | 9 | 12 | 211 | 139 | 25 | 696 | 1,444 | 938 |
| Shansi . . . | 1882 | 2 | 7 | 7 | .. | 2 | 7 | 16 | .. | 3 | 4 | 8 | 15 | 31 | 10 | 2 | 102 | 52 | 610 | 365 | 110 | .. | .. | 2 | 33 | .. | 1 | 14 | 34 | 227 |
| Japan . . . . | 1869 | 12 | 180 | 22 | .. | 24 | 22 | 68 | 35 | 37 | .. | 27 | 99 | 167 | 180 | 70 | 10,016 | 431 | 15,000 | 8,000 | 3,505 | 1 | 11 | 7 | 270 | 301 | 4 | 143 | 725 | 10,968 |
| Hawaii . . . | 1819 | .. | .. | 3 | .. | .. | 3 | 6 | .. | .. | .. | .. | .. | 6 | .. | .. | .... | .. | .... | .... | .... | 1 | 12 | .. | .. | .. | .. | .. | .... | 12 | .... |
| Micronesia . . | 1852 | 3 | 50 | 7 | 1 | 9 | 6 | 23 | 22 | 60 | 55 | 1 | 138 | 161 | 164 | 50 | 5,080 | 771 | 18,150 | 8,000 | 6,548 | 3 | 114 | 3 | .. | 78 | 114 | 5,386 | 5,578 | 2,752 |
| Mexico. . . . | 1872 | 6 | 60 | 6 | .. | 6 | 6 | 18 | 1 | 11 | 7 | 2 | 21 | 39 | 60 | 17 | 963 | 81 | 2,192 | 1,150 | 1,101 | 1 | 6 | 2 | 27 | 83 | 8 | 230 | 351 | 1,130 |
| Spain . . . . | 1872 | 1 | 17 | 1 | .. | 4 | 1 | 6 | 4 | 2 | 12 | 3 | 21 | 27 | 17 | 8 | 417 | 56 | 1,880 | 525 | 765 | .. | 3 | 1 | .. | 52 | 13 | 599 | 599 | 2,908 |
| Austria . . . . | 1872 | 1 | 38 | 1 | .. | .. | 1 | 2 | 10 | .. | 4 | 1 | 15 | 17 | 48 | 13 | 968 | 125 | 3,390 | 1,748 | 242 | .. | .. | .. | .. | .. | .. | .... | .... | 3.303 |
| Totals . . . . | | 100 | 1326 | 170[1] | 16 | 174[2] | 169[3] | 529 | 234 | 525 | 1,826 | 570 | 3,155 | 3,684 | 1,705 | 492 | 49,782 | 5,047 | 141,761 | 85,771 | 65,903 | 16 | 284 | 117 | 4578 | 3826 | 1,137 | 43,920 | 60,780 | $135,987 |

[1] Of whom 16 are physicians. [2] Of whom 6 are physicians. [3] Of whom 4 are physicians.

# CHRIST EXPECTANT.

After the completion of his work on earth, our Lord Jesus, as we are told, ascended to his seat at the right hand of the Father. His sacrifice had been completed. In his face men had seen the Father, and the way was opened for their return to him. The one offering necessary had been made, and he resumed his rightful place on the throne.

It is not for us, in our ignorance, to affirm much concerning the thoughts or employments of him who is exalted as the Mediatorial King, but there is one hint given us by the writer of the epistle to the Hebrews, which is most suggestive. We are told of Christ that "after he had offered one sacrifice for sins forever, he sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." The thought presented is that our Lord, having come to earth and set up his kingdom, having made all necessary provisions for its foundation and development, committing it to his chosen servants, has not ceased to care for it, though his personal presence is withdrawn. The imagery used is most impressive. Our Saviour King is represented as sitting upon his throne, waiting and watching to see the carrying out of his plans in the conquest of the world to himself. Reverently we may think of him, comparing great things with small, as like some great commander who has sent his army corps in different directions, but all for one end, and who waits to hear the report from each division as to the progress made and the victories won. He is expecting his soldiers to do their duty, but he is eager to learn of their bearing and of the results of their campaign. In time of battle, with what intensity of expectation must a commander await tidings from the different sections of his army. So our enthroned Saviour, to whom the kingdom belongs, is represented as watching the progress of the campaign which his followers are conducting under his direction for the purpose of bringing the world into subjection to its rightful Lord. His eye is upon his soldiers. He knows how they are fighting. Are they bravely enduring hardships and facing the foe? Or are they cowardly, and seeking their own ease? He knows it all. And his great heart, beating with irrepressible love for his church and kingdom, is deeply concerned in what he sees.

There are two special encouragements for Christ's followers connected with this thought of the expectant attitude of their enthroned Lord. One is that what he, from the height of his vision and knowledge, is *expecting*, will surely come to pass. He is looking for victory and none can ultimately wrest it from him. The conflict may be long but its end is certain. His enemies shall be scattered and his kingdom shall be established. We know this because our king is expecting it. Britain looked for speedy victory in her South African war because her military commanders seemed to anticipate it. But her generals are fallible men, and they had not measured the opposing forces. Our commander is not thus limited. Knowing all things, he is yet expecting the overthrow of his foes and the full coming of his kingdom. What he anticipates we may confidently believe will come to pass. And we

may move forward in the assured belief that, however hard the fight, his banner will yet wave triumphantly over all the earth.

And another stimulating thought is that in our efforts for Christ's kingdom we are having the constant and watchful sympathy of our Divine Master. His eye is upon us, observing every move we make. And what if we move slowly or not at all? What if, while his heart is intent upon the progress of his kingdom, he sees us indifferent and inert? We know something of what it is to be watching eagerly for the coming of a friend who had promised to bring relief in time of need, and to be disappointed in his appearing day after day. Our hearts are stirred in pity even for a dumb animal who strains eyes and ears in the hope of the coming of his master, yet hears not his step. Let the thought impress us that our Divine Redeemer who sits on his throne, intent upon the progress of his kingdom, is expecting us to do our part in carrying out his plans. Can we be indifferent to his solicitude? Can we disappoint his expectations?

## JAFFNA COLLEGE, CEYLON.

BY SECRETARY JAMES L. BARTON, D.D.

JAFFNA COLLEGE is the oldest college established in connection with the work of the missionaries of the American Board. It was regularly opened as a college July 30, 1872, being the natural and logical outgrowth of the Batticotta Seminary, which for more than thirty years was the leading educational institution in Ceylon, and superior to any in Southern India. More than six hundred young men were educated in this seminary, a large proportion of whom became Christians and many of whom hold positions of influence and honor in all parts of Ceylon. In 1856, the seminary developed into the Batticotta Training School. The Batticotta High School, started also in 1856, is still a flourishing and important feeder for the college. It is an interesting fact that this college originated in an impulse among the native Christians themselves, they feeling the need of such an institution. They gave liberally for the buildings and endowments, thus demonstrating the earnestness of their purpose.

OTLEY HALL AND THE COLLEGE BUILDINGS.

In 1823, the Ceylon Mission published a plan for a college, and in two years about $3,800 were collected for that purpose, nearly half of which came from Calcutta, Carey himself, the pioneer missionary, being one of the subscribers. The buildings now occupied by the college were then erected, but the Ceylon government was strenuously opposed to a college unless it be under the direction of English teachers. This necessitated a beginning with the seminary which later grew into the college.

Jaffna is a peninsula at the northern extremity of the island of Ceylon, about thirty miles in length from east to west, and twelve miles in width, with seven islands southwest of it. Its people, numbering about 300,000, are Tamils and Singhalese. The ancestors of the former came over from Southern India in the early part of the Christian era, and hold the Hindu religion. The latter are Buddhist. The island of Ceylon has an area of about 25,000 square miles, and a population of over three million souls.

MANAGEMENT. — The college has a Board of Directors in Ceylon, and is incorporated under the laws of that country. This body of eighteen members is made up of the missionaries, both of the American Board and of other evangelical mission boards carrying on work in that country, and of evangelical Christian men, natives of the country. These directors have control of all funds raised in Ceylon for the college, as well as the funds raised in other countries and sent there for purposes of the institution. They also have under their care the administration of the college, including the fixing of the courses of study, the admission of students, and the appointment of the instructors.

A Board of Trustees in Boston, incorporated under the laws of the State of Massachusetts, holds all funds raised in the United States and transmits the income for the support of the president and the various instructors who are sent from this country. The funds in Ceylon, together with the fees received from the students, pay all native instructors and meet the incidental expenses. The second and third articles of the Constitution of the college are: —

"Jaffna College shall be conducted as a Christian college, whose directors and instructors shall be members of any denomination of Protestant Christians. The object shall be to give all pupils admitted into the college a thorough general education and daily Bible instruction."

Course of Instruction. — When Jaffna College was started there were no institutions in Ceylon of so high a grade. The course of study adopted had for its aim, "to give such an education, broad in its range and varied in its subjects, as shall fit students readily to prepare themselves for any service they may be able to desire to obtain." The studies included such subjects as astronomy, mental and moral philosophy, etc. The students trained during this time made excellent workers, as many testimonials show. After twelve years, the course was changed slightly to prepare students for the Cambridge University local examinations, which had just been introduced by the Government. But these were not satisfactory, owing to an age limitation, and they were not attractive to the students or to the public of Jaffna, who cared more for the degrees of the Indian universities. The pressure for affiliation with these universities gradually grew stronger, and in 1891 it was decided to do so. Calcutta University was selected rather than Madras, because its course of study was more satisfactory, and affiliation with that university was sought and secured to the second grade, and in 1893 to the first grade, so that students can be examined in Jaffna for the degree of Bachelor of Arts. This degree is practically equivalent to that of the English universities. The Calcutta University is affiliated with Cambridge, so that those passing the second year examination with fifty per cent or more of marks, may be admitted to the English university without examination. The experience of the past eight years has not given occasion to regret the step taken. It resulted in more than doubling the number of students. This naturally made the non-Christian influence a little stronger, because the proportion of Hindu students became larger, yet a good Christian atmosphere is maintained, and a larger number are reached by the truths of the gospel and by personal Christian influence.

Students. — The number of students has ranged from one hundred and thirty to one hundred and sixty. No day pupils are accepted, for it is deemed necessary to guard all from the influences of their non-Christian homes. Hence all students are required to eat and sleep on the premises. It is distinctively a Christian college. All the college students are required to attend daily prayers in the main hall, with singing and reading of the Scriptures, with brief exposition. All attend the church services on the Sabbath, both morning and evening, and Sabbath school as well, and the Sunday evening Y. M. C. A. meeting. There are other meetings on which the attendance is

voluntary. The members of the faculty personally interest themselves in the religious welfare of the students. The first regularly organized college Young Men's Christian Association in Asia began its work in this college in

COLLEGE DINING HALL.

1884. The tuition charges are ten rupees each term, three terms a year. Board costs sixteen rupees a term for regular students, and eighteen for vegetarians. Other fees also are required. The rupee is now worth about thirty-three cents.

Quarter Centennial. — On August 4, 1897, the college completed twenty-five years of excellent work and history. During that time, of the seven hundred and ten students who had been admitted, seventy-one had died, and one hundred and forty-nine were in the college. Of the whole number, fifty-two were church members when admitted, and one hundred and fifty-seven united with the Batticotta church after they entered, of whom eighty-four were from heathen families, and one hundred and twenty-one joined churches elsewhere, most of them from Christian families, making a total of three hundred and thirty church members. Omitting those who were then in the college, out of the five hundred and sixty who had entered as non-Christians, two hundred and eighty became Christians while connected with the institution.

Work of the Alumni. — Of three hundred students who have been traced, forty-three have gone to India, and over seventy to farther India or the Straits settlements, Burmah, etc. A round hundred are in the literary professions, *i. e.*, eight in the ministry, and as many catechists or preachers, fifty-two teachers, ten lawyers, and twenty-two doctors. Five of the latter are sub-assistant colonial surgeons. Many of the teachers are holding responsible positions and are multiplying the good work of the college, both in Ceylon and India. A missionary in India writes, "If a college is to be judged by its fruits, the managers of Jaffna College are to be congratulated on the success of their efforts in sending forth young men of sound scholarship and earnest piety and zeal to labor for the welfare of India. The college that produces such results as I have seen and known in the case of Jaffna College is, I believe, on the right lines." Another missionary in India wrote of one of its students as "altogether the best teacher I have yet met with in India." Still another missionary in India writes of another student, "What especially has pleased me has been his modest, earnest, consistent Christian life, an example that alone has done much to help us here. As a teacher he has been most successful, both in winning the confidence of the boys and in imparting knowledge, and is today the favorite teacher in the school, as well as the best." Of another, one writes, "We are more than satisfied with him as a scholar, teacher, and above all as a Christian." These testimonies need not be multiplied.

Present Students. — Of the one hundred and forty students in the college last year, sixty-five were Christians or came from Christian families. Five united with the church during the year, and six others were to unite at the next communion. The college Y. M. C. A. numbers fifty active and sixty associate members. The college students support and conduct a school on one of the neighboring islands, and also carry on five Sabbath schools in the surrounding districts.

Teachers. — The president of the college is Rev. R. C. Hastings, the son of the late Rev. E. P. Hastings, D.D., who was its first president. Mr. Hastings' birth in Ceylon, and his twenty years of experience there as a missionary of the Board, admirably qualify him for that important position. Associated with him are Professors W. E. Hitchcock, M.A., a graduate of

Amherst College, and Rev. Theodore A. Elmer, M.A., a graduate of Lafayette College and of the theological department of Princeton University. There are eight other members of the faculty, natives of Ceylon, several of whom

GROUP OF STUDENTS, 1897.

have taken degrees in the Indian universities. The college is now well equipped to do its best work.

Jaffna College is the center of a large and well established school system which is mainly supported by the people themselves. In the peninsula of

PRESIDENT R. C. HASTINGS.

Jaffna alone, in connection with our mission, there are over one hundred village schools for boys, in which there are more than seven thousand pupils. These schools are the feeders of the higher schools, which in turn supply the college.

A little over a year ago, the college received a substantial addition to its endowment from a friend who requests that his name be not published. This magnificent gift came at a most opportune time, enabling the administration to supply a full teaching force from this country. This addition to the permanent endowment was given as a memorial to Rev. Daniel Poor, one of the pioneer missionaries to Ceylon, from the income of which the president of the college is to be supported.

PROF. W. E. HITCHCOCK.

NEEDS. — The great need of the college is for new buildings. It has already been stated that the buildings now occupied were erected in 1823. These are not only inadequate for the needs of the school, but in some cases it is actually dangerous to occupy them much longer without extensive and expensive repairs. It is estimated that not less than $25,000 are needed at once to rehouse the college in buildings that will enable it to do the work it seems called of God to accomplish for both Ceylon and India.

PROF. T. A. ELMER.

The American Trustees of the college two years ago published a fully illustrated pamphlet which gives still more information regarding this important school, its history and its work. This can be furnished by the American Board to a limited number who apply for it.

## MISSIONARIES IN TURKEY, PROTESTANT AND ROMAN CATHOLIC.

BY REV. H. O. DWIGHT, LL. D.

THE *Revue Des Deux Mondes* has been publishing a series of articles on French influence in the Levant, and the means of restoring its supremacy. In a recent number the point is made that a powerful auxiliary to French influence in those regions exists in the Roman Catholic religious establishments.

In this connection the writer in the *Revue* draws an interesting contrast between the Roman Catholic system and the Protestant system as a basis of success in missionary work. He regards the Protestant missions as doomed to failure because of the lack of superintendence such as is found in the Roman Catholic system of religious orders. This he claims, as though it were an axiom needing no proof, places the Protestant missionary on a lower plain as to self-denial than his Roman Catholic neighbor, or rival, as the *Revue* pre-

fers to state it. The individualism, the exaltation of the Ego, which is the philosophy of Protestantism will make it difficult to ensure disinterested and constant coöperation in thankless tasks. The Protestant missionaries will always, doubtless, find volunteers for striking posts of danger, but in cases where repugnant tasks are to be performed in obscurity, where can they find the necessary obedience in a religious system founded on denial of discipline? In the long run self-denial wins hearts. Therefore Roman Catholic missions are destined to be the heirs of the successes of the Protestants. The writer admits the appearance of a certain amount of atheism among the peoples of Turkey, but this is due to the rivalry between the two great systems. The people, seeing men equally praiseworthy in moral qualities regarding each other as doomed to perdition on account of religious belief, conclude that religious belief has nothing to do with developing character, and become careless as to their religious tenets. But he says that there is no serious competitor with Roman Catholicism in the Levant except the Protestant missions, therefore the victory of French influence is assured; for the triumph of Roman Catholicism is the triumph of France. The total membership of the Roman Catholic religious establishments in the Levant is 3,000 and of these 2,500 belong to France.

There is no call to enter upon an academic discussion of the question whether hierarchical control or individual self-control will develop the highest type of self-sacrifice. The self-sacrifice of Roman Catholic missionaries is written in history, and so is that of Protestant missionaries. But three points brought into prominence in this article are worth noting.

Roman Catholic missions in the Levant are treated as a political machine by the French government which backs them officially by its whole influence, although at home that government is on the whole Protestant in tendency and is there wrestling with Roman Catholic clericalism as with a deadly enemy. And, by the way, in connection with this anomaly, in this political aim and backing the weakness of the Roman Catholic missions finds expression. These missions receive official support from France mainly because they teach the French language and exalt French culture, until both Mohammedans and non-Mohammedans in Turkey regard France as the highest type of the fruit of Western civilization, and French literature as the arbiter of all literary criticism. But after the people have been taught to read French, they read, not the goody-goody trash offered them by the priests, but Voltaire, and Rousseau, and Victor Hugo, and Zola. This, and not the bewilderment suggested by the *Revue*, is the real reason of the tendency of the rising generation in Turkey to show hostility to the Roman church and even to profess atheism.

Again, the admirable character of the work of Protestant missionaries in the Levant is fully admitted by this critic. He says that none are more daring to conceive, more ardent to undertake, or better prepared to accomplish perfectly works of minor magnitude, such as can be handled by one individual and employ all his ability. He says that one element of their success is money abundant enough to secure all that money can buy. In this he con-

travenes the experience of at least one missionary of the Board in Cilicia, who piteously entreats from Americans versed in watery finances some recipe for watering the $45 which he has for his work, so that it will do the work of the $200 which he needs. But he also mentions as other elements of their success their audacity as explorers to enter new regions, and their taste for "perfection in primary education." While he says that their knowledge is greater in area than in depth, he admits fully that their schools offer a better scientific education than those of the Roman Catholic missions.

Finally, while the testimony of an unfriendly critic encourages support of the American missions in Turkey, it reveals formal intent of hostility to them of a somewhat desperate order on the part of the Roman Catholic organization. This hostility has been felt before in persistent insinuations to the Turk, who cannot bear headless bodies, of the danger to the State found in the fact that Americans are under no head, and are teaching the people to like the individualism which the Roman churchman thinks must result in refusal to surbordinate personal and individual interests to the collective good. The Roman Catholic missionaries outnumber ten to one the whole Protestant missionary force in Turkey of all nationalities. If this great numerical superiority is to be utilized for a new struggle to destroy the American missions in that country, as the article may imply, let our churches at home understand the issue and the odds, and give the fullest support to the little body of devoted men and women so sorely beset.

## LETTERS FROM THE MISSIONS.

### North China Mission.

#### "THE BOXERS" AND THEIR RAID.

A FANATICAL sect called the "Boxers," whose object is to drive out Christians from China, has suddenly come into existence in the region roundabout Pang Chuang, and in October the station and the surrounding villages passed through very trying experiences. Dr. Porter has written fully of the affair, and from his letters we will quote at length. It seems that on October 14, word was received at Pang Chuang from Deacon Chu Kuang Kuei, at the village of Li Lu Chuang, that the "Spirit Boxers" were assembled at a village six miles from that place, and a summons had been sent which read as follows: "Exalt the Manchus; down with the foreigners; kill the foreigners. The Universal Society of Boxers desires your presence upon the seventh of the ninth month. Refusal to obey this summons means the loss of your head."

Of what happened subsequently, Dr. Porter writes from Pang Chuang under date of October 27:—

"The attack upon the little village of Li Lu Chuang was in every respect most outrageous. When I returned to China, nine years ago, I heard, on the first Sunday after my coming, a long account of persecution of a Mr. Tung in that village, by his uncle who insisted that the nephew should burn incense at the grave of his father. The uncle was stirred up to do this by the advice of a man, Chang Yü Cho, who happened then to be the village constable. From that time to this, nearly ten years, this bad man has kept up a persistent hostility to the Christians and has succeeded too often in injuring them. It was through him

that Deacon Chu was so cruelly beaten four years ago. And now, after a year or two of quiet, he has brought on this terrible calamity. The man Chang Yü Cho joined the 'Boxers' with no other purpose than to injure his Christian neighbors. Had we suffered injury, it would have been at his instance.

"The facts in the case are most significant. The P'ing Yuang official had shown pitiful indulgence of the Boxers.' He would not investigate the cases presented to him a month since. When the cavalry went out to arrest men in the village of robbers ten miles south of his city, he went before and told them to get out of the way, lest the soldiers attack them. As he passed this village of Li Lu, he was met by Chang Yü Cho and a priest, a Taoist, and told them expressly that the 'Foreigners had laid an accusation against them.' The result of such a forewarning on the part of the local official was most unfortunate. The bandit 'Boxers' felt that the magistrate was on their side and they could do as they pleased.

"Chang Yü Cho, who had practically joined the 'Spirit Boxers,' came to our deacon on the eighth of the Chinese month to levy blackmail. If the deacon would promise to pay so much, the 'Boxers' would not molest them. Otherwise they were sure to come. The deacon declined to make any terms with his enemy. He was then assured that he must take the consequences and that the band of robbers would go straight for Pang Chuang also.

THE VILLAGE LOOTED.

"On the following Monday, about eight o'clock, the villagers saw the bandits coming. They came in with banners flying and went straight to our little chapel, which was soon despoiled of everything valuable. They piled up stalks and deluged them with kerosene, but were held from setting fire to the chapel by the neighbors whose houses were so near. The deacon walked away to the south of the village and watched the destruction for half an hour, and then fled to us. It was a great mercy that they did not find him. They might have beaten him to death. Thirteen houses were entered and everything that could be laid hold of was dragged into the street and carried off. Scores of thieves had followed the crowd and took what the bandits did not want. The poorer families lost their goods and bedding, even to the mats on the *k'angs* and the shoe bottoms that were lying about. There were two well-to-do families, one of them the next door neighbor of the leader of these thieves. His son is one of the teachers in our Boys' School and the family are very interesting. The mother is not a believer. This man Chang has about one hundred Chinese acres of land. The courtyard was full of stalks and the little granaries well stocked. About twenty hundred weight of wheat and as much more millet was in store. The family were on the threshing floor, husking corn. Every inch of the premises was gone over, all the grain dragged out and much of it scattered. Cartloads were carried off and the rest sold to anybody who wanted it, cheap as dirt. The crowd were in a hurry and could not make way with so much. The bitter enemy took off ten bags of grain.

"The chief calamity came, however, when the robbers discovered under a big trough a place where cash and silver were buried. Straw had been carelessly thrown on top to conceal the place. A great shout went up when they dug up the pot full of silver, buried there fifteen years ago, when the old grandfather was still alive. They found five hundred taels of silver in the buried pot and one hundred strings of cash. When the robbers had gone away and the family dared to crawl back to their devastated home, they found grain scattered all over the premises. They succeeded in scrap-

ing up some ten bags, which is all that is left of the winter affluence. One daughter-in-law had a fine outfit of wedding clothes carefully laid away. All of this was gone. Twenty pieces of bedding were taken. The family had nothing left but the clothes they had on. Their total loss is about two thousand taels, I suppose. Another man, who is only a probationer, had about an equal amount stolen. He happened to be away from home that day with his team, or he would have lost all his animals. The poor people, bereft of everything, are of course in a sad state of mind, but they endure the spoiling of their goods in a much better spirit than could have been expected. We have learned to have a new regard for those who for Christ's sake have endured such a shameful destruction of their worldly goods. 'After all,' says one of them, 'we are better off than they, for they have their consciences yet to be acquitted of this wild evil committed.' Of course the leader, Chang Yü Cho, led the robbers from house to house and pointed out his enemies, urging on the crowd to complete destruction of the goods in sight. It is our purpose to have a complete list of all the losses, and to get such redress as is possible by an appeal to the consul at Tientsin. Yesterday word came that the P'ing Yuan official has been removed and that the soldiers from the capital of the Province have been withdrawn. We are not sorry that the miserable official has been removed, but wonder why they should be in such haste to withdraw the troops.

"The country about us is full of senseless rumors. People find it very difficult to get at the exact truth about anything. It will be many months, I fear, before there will be a real recovery of the people from their alarm and suspicion. While we have reason to be very glad that so very few of the church members have had any idea of giving up their religion, we fear that such a setback will greatly limit the proclamation of the gospel. We shall learn that the life of a church does not depend upon the abundance of numbers. All these things will affect us in many ways, in none more than in the matter of self-support which had been flourishing in a healthy way for a year or more."

### PREPARING FOR ATTACK.

Some further details of the affair as it affected Pang Chuang are given in another letter from Dr. Porter, who was obliged, in the midst of the excitement and the coming of soldiers sent by the officials to protect the Christians, to act as commander, setting the guards and getting ready for whatever emergency might arise. The people, in anticipation of the coming of the "Boxers," were in a great state of excitement, the women carrying off their bedding and the men their tools. As they were about to have their weekly prayer meeting at Pang Chuang, at four o'clock in the afternoon, a small squadron of cavalry arrived, the officer being most friendly. After promising to turn off any rioters he might meet, the officer passed on to other villages where trouble was anticipated. But on the next day word came that the bandits were on their way to Pang Chuang, and the official on hearing of the danger sent another troop of horsemen who came riding in. Dr. Porter writes: —

"At noon we had a note from our official, urging us to escape at once, 'not to stay in all the plain,' but to go to Te Chou, lest we should be involved in the coming fight. We had to write to say that two of our ladies were away and that we could not go till they came. At 3 P.M. we had another letter from the official to warn us that the bandits had crossed the dry river bed in three bands and might be coming in our direction. He again urged us to skip at once.

"I thought it unlikely that they would be followed up by the governor's soldiers,

and so we called a council of war on our own account. We had a guard of about seventy soldiers. There were three sub-lieutenants and one constable. They had no orders to attack anybody, but I asked them if they would meet the rioters should they come to attack us. They said they would. Suppose I gave them orders and promised to stand by them, would they fight if they had a chance? They all agreed to if I would assume command, which I did at once, and promised to lead them to the fight if they would follow. I assured them that we were not going to leave the place under any circumstances, until the ladies came, and not then unless compelled to. Then their commander said they would keep a brisk lookout and would go out to meet the foe. They would not have me lead them, 'for that would be unseemly.' If worse came to worst, then my Remington would come in play. I was persuaded that the badly armed rabble of rioters would not stand a straight fight. Still I was very uncertain of the result.

"In the evening a messenger appeared whom we had sent out to the prefect early in the morning. We heard a most graphic account of a fight that had actually taken place at Sen Le Tien, at ten o'clock that morning. The 'Boxers' had been terribly shot down. Sixty were lying dead on the field and many killed. They had all been scattered in every direction. It was a great relief to our suspense and we waited for further news with interest. In an hour one of the young men whose home had been looted came in from P'ing Yuan, whither he had gone that morning. He had the same story to tell. The Prefect, with General Yuan, the brother of Yuan Shik'ai, had gone after the 'Boxers' with the full force at command. They had found the latter prepared for a stand-up fight and attacked them at once. The soldiers used up all their ammunition and sent back for more. When our horseman got there, the fight was over and nineteen prisoners were taken into the city. It was reported that ten more were beheaded on the spot. We sent out scouts for the night and went to bed somewhat free from anxiety, though we did fear that the fleeing crowd might attack us on their route."

Our brethren at Pang Chuang hope that the worst is over, and that the people will settle down to quiet ways once more. It is reported that in two districts 100 Roman Catholic families have been looted, while seventeen families belonging to our own mission have been attacked. Assurances have been given by the United States consul that these losses will be made good, but it is not strange that the terror on the part of the people is still very great.

### YU-CHO.

Mr. Roberts, of Kalgan, has forwarded some journal letters referring to his tours in the regions about his station, and the accompanying sketch map will show some of the places which were visited. Kalgan is some one hundred and thirty miles northwest of Peking, while Yu-cho is about one hundred and twenty miles west of the capital city. This comparatively small section of China has a population of two million people for whom no missionary society but the American Board is working. This region south of the Great Wall is very mountainous, except near the rivers and cities. During last winter, Mr. Roberts' family being absent in America, he spent some months at Yu-cho. Of this stay he writes:—

"My helper, Chih I, came with me; a preacher and a Bible woman were already here; and three of my former pupils, studying for the ministry, but hindered from going to college this year, agreed to help me. I brought a large supply of books and united preaching and bookselling. The Chinese respect

the religion of a book, and the books preach too.

"Yu-cho is a well built city, not dilapidated, like other cities. There are many ornamental arches over the streets. Good coal costs $1.70 a ton. Flour and rice are good, not having sand in them. The climate is not rigorous like that of Kalgan, nor malarious like that of the Peking plain. There are no scorpions

here. This would be a pleasant place for missionaries to live. There is no limit to the opportunity for fruitful work.

"Reform and education, conversion and enlightenment, are progressing in China, notwithstanding the persecution and death of reformers. God is moving on China, steadily, irresistibly, triumphantly. What a joy to fight under his banner."

MONGOLIA.

After six months at Yu-cho Mr. Roberts went with Deacon Chi I and a student to look after the "lost sheep" in Mongolia. Then, after returning to Kalgan, he visited outstations to the east, and a month was spent at Hsuan Hua. During the summer, time and thought were given to the work in Kalgan city, daily preaching being held in the street chapel. The Girls' Boarding School continued its work during the heated months, one reason for this being the thought that should there be a vacation, "some of the girls with natural feet would have them bound, and would not be allowed to return to the school." The school for young men was closed, and the return of the students from the college and theological seminary gave an extra band of helpers for evangelistic work. Mr. Roberts says it is wonderful how rapidly these young men mature and how well their higher education is fitting them for the work of the gospel ministry. And he often alludes to the beauty of the region in which he works, saying: "I cannot give you an idea of the grandeur of these Kalgan mountains nor the delights of our Colorado climate."

Under date of October 11, Mr. Roberts writes: —

"I have spent two weeks at Hara Osu, in Mongolia, where Mr. and Mrs. Larson were living in a Mongol tent. During heavy showers their roof leaked terribly; but the weather was generally dry, and the Mongols said the drought was caused by setting up the telegraph poles. You should have seen Mrs. Larson's kindergarten class of six or eight Mongol children, who came every day and often stayed all day! We sold books and preached to visitors, both Chinese and Mongols. We lived in Boyinto's little mud house, made memorable by his confession of faith in Christ, as related on page 162 of the 'Life of James Gilmour, of Mongolia.' Miss Engh also had two weeks in Mongolia. Her visits to the homes of the Kalgan women have been frequent, and the rest

of her time has been given to the Girls' School.

"Mr. Sprague made a tour of twenty-three days in August, going to Yu-cho and the other outstations. He went on his horse, with John Sung and a servant on donkeys. They traveled three hundred and seventy miles, up and down many mountains, preached in thirty cities and villages, received five new probationers, and arranged for the boys who should come to the Kalgan school. The Boys' Boarding School opened September 7 under his care, and has ten pupils. Their parents are required to do more than hitherto for their support."

## Mexican Mission.

### FROM EL PASO. A RELIGIOUS AWAKENING.

Mr. Howard Stutson, who has recently gone to the aid of Mr. Wright in the Training School at El Paso, reports that they have some specially fine young men in training, and he deems it a specially favorable opportunity for doing something for the Kingdom of Christ in Mexico. He has a growing sense of the importance of this work. Accompanied by two of the students, Mr. Stutson visits the jail weekly, to hold a Christian service, at which many, both Spanish and English speaking people, are reached. Under date of December 4 Mr. Stutson gives the following interesting account of some evangelistic services at El Paso: —

"We have recently held some special meetings of great interest. Mr. Morales, pastor of a Presbyterian church in Mexico City, has been with us for three days, and during this time union meetings of the Spanish speaking evangelical churches of the city were held in the Congregational church. There was time for only five public services during his stay but from the first they were marked by a spiritual power, culminating in a service held Sunday evening. From the first the attendance was good, and at the final meeting, what with chairs in the rear, in the aisles, and in the vestibule, the house was scarcely able to contain them all, and a few stood. The spiritual interest mentioned above was felt by all who brought a willing heart to the services. A gentleman who does not understand a word of Spanish had been asked to attend a service, in the belief that he would receive benefit from the meeting. He came somewhat doubtful of the result, but afterward testified heartily to his enjoyment of the service and to the spiritual interest which pervaded the assemblage and which he himself had felt.

"Mr. Morales had been into New Mexico holding special services, and sojourned with us these few days on his return. Though pastor of a church in Mexico City his influence is widely felt and his name is widely known throughout all this region. Mr. Morales is a speaker of very exceptional power. This special power which has won him the place he holds in so many hearts dates from an experience of his in the meetings held some few years ago in Mexico by Mr. Moody. Though not understanding English, he went to the services with the expectation of receiving a blessing, and such he did receive in very great measure. He is fluent, simple, natural, forceful, cheery and strong in his utterance, and his addresses are full of biblical illustration. A look of interest and often of delight creeps over the faces of his hearers. He takes the old familiar stories of the Bible, the narratives and parables, and tells them so simply as to give them a thrilling interest.

"In the first meeting the interest showed itself in a very gratifying way when among a few who signified a desire for divine things was a woman whose

life has seemed quite surrendered to evil. From this time the number who evinced a desire to begin to live for Christ, or professed a renewal of their former vows, or a desire for consecration to his service, rapidly grew. At the Sabbath service in the morning, great interest was awakened among the children, for whom the meeting was specially intended, and as it drew to a close an especially touching and significant feature of the occasion lay in the fact that several children led in prayers, which showed in a very tender way that they, as well as their elders, were being taught of the Spirit. At its close a great many of the young people came forward and earnestly dedicated their lives to the Master. As a result of these services, the spiritual life of the church has been quickened in every particular, a desire to live closer to Christ is apparent, and a good many are ready to unite with the church. We can only thank our Heavenly Father for his mercy and goodness, and take fresh courage in the work and plan for still larger things."

## West Central African Mission.

### SAKANJIMBA.

MR. AND MRS. WOODSIDE and family arrived at Sakanjimba on September 30, and they report a good journey inland, having ridden upon animals which they bought at Lisbon. If these animals should live, they will prove of great value to the mission as a means of better transit than they have heretofore enjoyed. It is very difficult to secure carriers, and much of what the mission desires to take inland must still remain at the coast. Mr. Woodside speaks cordially of the work done by Mr. Read at Sakanjimba, and rejoices in the prospect of a new term of work. His knowledge of dentistry, acquired during his recent furlough in America, has proved of greatest service to many members of the mission.

### CHISAMBA.

MR. CURRIE writes from Chisamba, October 20: —

"The work has gone on quietly and steadily. From time to time we hear of some who have thrown away their emblems of superstition. They do this in Bihean fashion. They call no mass meetings, make no speeches to work up the people, but with one mad rush they go after the devil of superstition, seize him, with all his satellites, and hurl them into the river, or burn them at the stake. They go at him just as they would to kill a chicken, pull out the tail feathers, jerk the wing quills, pluck the breast, pinch out the topknot, and then bleed him and leave him slowly to expire, so disgusted with the wretched, humiliating condition to which he has been reduced that he does not seem to think it worth while to give a last kick. It takes time to kill a chicken in that fashion; and it also takes time to kill a superstition. We might wish they were a little less deliberate, but let us hope the work once done is thoroughly done, at least, with their fetichism.

"The Chief of Ciyuka is here, waiting to give his greetings to the new teachers. The congregations at this station continue to be good, decidedly so. Our young people are working cheerfully. Meetings are regularly conducted at the outstations. All the buildings we have in hand are under cover. We are now ready to begin the wet season work. When the new men are settled, I hope to go to Caconda for a rest and change. Have not had a holiday for two years or more. My object is to look over the wagon road, and arrange for one or two wagons to go to the coast for goods, and see what wisely can be done in the line of getting ox wagons for the use of this station."

## Western Turkey Mission.

### CESAREA AND OUTSTATIONS.

Dr. Farnsworth, writing from Cesarea October 20, says: —

"Yesterday morning I had the pleasure of meeting the girls of the Talas School at morning prayers. There are desks for sixty-eight pupils. The present number is seventy and several more are expected. The success with which Miss Closson as yet bears her burdens is a surprise even to herself. I am glad to say that the Boys' School in Talas, under the supervision of Mr. Wingate, is starting on its new year with a good number of pupils and a strong corps of teachers.

"Mrs. Farnsworth and I have just returned from a tour of twenty-one days and are none the worse for the trip. The first outstation visited was Moonjoosoon. That little church and community was never in better condition than now. We were there the morning of their mid-week prayer meeting and it was a meeting fitted to rejoice a pastor's heart.

"The next place visited was Dendil, once an outstation but dropped years ago. A school is kept up by a little aid from private sources. In winter there are 100 pupils, but there is almost no evidence of spiritual life. This village and the next one visited, Boorhan, were both sacked at the time of the disturbances four years ago, and the people seem to have lost all hope of better things and are living in blank despair. At Boorhan there is little life and we found important work to do as peacemakers.

"In point of numbers Gemerek is the third place in our field, and we spent four days there. Their preacher had accepted an invitation to Yozgat and was just about leaving. There were some financial troubles and for these our visit was timely. What this congregation is to do or where find a preacher we do not know. It is a very important post. We spent one day at Sharkushla, that interesting outstation which from the first has been self-supporting. Thence we crossed over the water-shed between the Black and Mediterranean seas to Aziziye. There we spent our second Sunday. This young city has but a small Armenian population and was struck from our list of outstations some years ago. The preacher has, however, by the aid of Mr. Jenanyan, remained and not only supplied the pulpit but taught a nice little school, till within a few weeks. The aid having failed, he has accepted an invitation to the much more important post, Nev Schehir, and left a few days before our arrival. Aziziye, like Gemerek, is likely to remain without a preacher. I am glad to say that a very bright boy who graduated at the Talas Academy last July has taken charge of the school and is doing well."

Dr. Farnsworth writes of other places visited, — Chomaklu where there is a large congregation, and of Everek which is a city with an Armenian population of 10,000. At Chomaklu eight persons were admitted to the church and eleven children baptized. Both of these places are regarded as branches of the church in Cesarea.

### RESTRICTIONS.

Dr. Greene, of Constantinople, reports that the schools are full and that the gathering in of pupils is remarkable.

"Our religious services, too, are well attended, though we miss many attendants, who, coming from the interior for work, were either killed in the time of the massacre or were sent back to their homes and have not been permitted to return. The relentless way in which the authorities deny the Armenians permission to travel or to work is simply amazing, and the recently published decree, promising them freedom of movement, unless suspected, seems to have been a farce.

"We have tried in vain to get permission for a native pastor to visit our

little Protestant community, of some forty souls, at the Dardanelles — a community left now for nearly four years without preacher or school teacher. I am now myself seeking a traveling permit that I may visit them.

"One of our Greek preachers, Mr. Michaelides, recently spent four Sabbaths in Adrianople, and in meetings held almost every evening had audiences of from fifty to ninety Greeks. In that city the Armenian brethren have nearly all disappeared, but the Greeks are a hopeful element. They treated our preacher nobly, and paid his expenses. Several Greeks have recently been received to church-membership.

"We are exceedingly distressed that throughout the country there are so many places left without any spiritual leader. Unless able to minister in some way to these small churches and communities, they will inevitably become extinct. How the Prudential Committee will be able to help us for the year to come is a question which seriously exercises our minds at present. We are distressed that you have had to begin the financial year with so large a debt and fear that we must wait long for relief in our work. O for grace to do what we as missionaries ought to do to make up the deficiencies of others! May the Lord Jesus, whose is the work and who knows all about it, guide and sustain us!"

## Central Turkey Mission.

FROM OORFA.

MISS SHATTUCK under date of October 17 writes from Oorfa: —

"We have much joy in our developing children. Their growth is marvelous, some as tall as myself, the mental and spiritual in keeping with the physical. To be able for our girls to give a *prolonged girlhood* in this city where even the best of parents yield and engage daughters at eleven and twelve years of age, is no slight opportunity by way of influence, and to begin to see the older boys careful for their younger "brothers" in best ways, getting hold of them for good as we their elders cannot, greatly encourages us. Some who were most disheartening now cheer us most and are our strong helpers.

"It is pleasant that we have again in our High School the teacher of four years ago, whom I brought on coming to Oorfa, and who remained three years my companion in school work. She comes now a full graduate of the Girls' College, Scutari, and is *happy* in being here. One such of the native people tells in certain ways far more than the foreign influence can, and opens a possibility for others to be and do like them.

"Our poor church in Oorfa is very much in need of a pastor. I cannot feel that our pastors who have left the country are living up to the height of their privileges. To be the leaders of the flocks now would be a great blessing personally, and to the nation and country. When shall we see the light extend to the races about us except there be stedfast endurance through these trying times, which will not always continue? I am sad that so many have deserted the field.

"Do you know of one of our orphan boys, now a prisoner. He was last year at Aintab College, and is now with the aged pastor and a younger preacher, and several who were in our Relief Committee in Severek, in Diarbekir prison. The boy is charged with 'pernicious writing.' So far as he or we know, the charge is based only on a letter sent his father's friend, in which he says to the child of the family, 'I deceived you but cannot send you the promised points (meaning *steel pens*) as I am about leaving for college.' The trial is delayed for all the prisoners. Some have waited about nine months, and our boy only about two months, but with no prospect

of soon having release. It is very sad, but were he guilty of wrong, we and he would be more sad. He keeps good courage and we receive short letters from him."

Miss Foote writes, two weeks after her arrival at Oorfa, of the delightful reception given her, some twenty friends, mounted on horses, meeting the party at a distance from Oorfa to escort them to the city. "Then such a siege of callers as we had, each woman bringing a bunch of flowers, which she presented with her 'welcome' in a very pleasing way. The church committee called on us *en masse*, and I could but gaze in silence and sigh for the gift of tongues." Miss Foote speaks of every department of the work she has seen as both interesting and prosperous.

FROM OORFA AND AINTAB.

Miss Foreman, of Aintab, reports some visits she had made with Mr. Sanders among the villages. Of Hassan Beyli she writes: —

"I was delighted to find what an influence our school has had upon that village. The first day we were there we were invited to a wedding feast, and in the large crowd I could single out at a glance which women had been schoolgirls and members of our family. This showed itself chiefly in their manner of dressing, but their faces wear a different look as well. We have the second generation in school now. I held a meeting for the women on Sunday, and I think it was, without exception, the most interesting I have ever attended in this country, since they followed so closely what was said, and were so responsive. Altogether, I enjoyed the visit very much.

"We opened school with about ninety pupils, ten less than last year, but we have raised the tuition and I think receipts will be greater than last year. Owing to the *very* high prices this year, it is very hard to get any money. The poor are going to have a terrible winter."

## Madura Mission.

THE ANTI-SHANAR RIOTS.

In response to inquiries as to the causes of the recent anti-Shanar riots in Southern India, Mr. Hazen, of Arrupukottai, writes, under date of October 17: —

"In the first place these disturbances are the logical result of enlightenment, education, and the accumulation of wealth among the Shanars. They are the outcome of influences which God has started through the humble missionaries of the Cross. The latter have brought good schools to the country, have brought light and knowledge, and have held out to the people hope, promise, and better things than their ancestors gave them. The result is that influences have been started that permeated all classes of society. Not Christians alone have felt these influences, but all classes, and the Shanars especially, have felt and been quickened by them. As one prominent man said, 'the only way to stop these disturbances is to shut up the schools and drive out the missionaries.'

"But this movement cannot be stopped any more than the melting of the snow in the spring-time can be stopped, or the springing up of vegetation while the warm beams of the sun are shining upon the earth. Wicked men cannot prevent the sun from shining upon this land by using clubs, knives, or muskets, nor can they with those weapons drive out the light which has come into men's minds.

"Low caste men, when thoroughly educated, do aspire to higher positions and to more liberty, but the work is slow. Strength of character and true manliness is more apparent in the second and third generations. The outcasts have been so servile and cringing before higher castes that it is hard to

take that spirit out of the blood and give true nobility of soul instead. The Shanars cannot properly be called an outcast class. They are never cringing to anybody. They are received in most places, though not in all, as a caste class.

"In our Hindu girls' schools, where are Brahmans and all high castes, we have Shanar teachers. And so our Shanar Bible women are received among all classes.

"You ask why our Christians were generally unmolested in the late disturbances? Not because they especially honored our Christians or because they despised them, but simply because our people had nothing to do with the quarrel and it was none of their business. The Shanars contended that they had a right to enter Hindu temples the same as all other castes. The Maravars said they had not the right. Of course our Christian Shanars did not care a straw about this matter, and had nothing to do with the quarrel. The wearing of the sacred thread and riding in palanquins at weddings and such questions did not concern our Christians. The Hindus knew this and so let our people alone, even though they were of Shanar origin.

"It is true that in the Telugu missions and around Madras the converts are nearly all of the depressed classes and in many places in our mission the Christians are all of the Pariah or shoemaker caste, but it is not so in Travancore and Tinnevelly and in the southern part of our mission where the disturbances took place. We have Christians from all castes and many from the Shanars. Now in these disturbances the only person who would be in any danger would be the Christians from the Shanar caste. And these were not molested, generally because they did not enter the Hindu temples or wear the thread, or do anything to provoke the higher castes.

"It is not true that our Christians are lower than the same class of people among the Hindus. I resent such an imputation. They are every way better and nobler.

"I may add a word more as to the result of the caste disturbances. One hundred and seven in one village have come to us in my station and are doing well. Single families in several places have cast in their lot with us and all are very friendly to us, whereas previous to that affair many would not open their houses to our Bible women or even notice us. Now the leaders of that class come to see us and talk seriously of joining us. They now look upon us as their friends. They also seem to have lost confidence in their idols. They admit the folly of idolatry and seem to be in a hesitating mood. In one village in my station they abused the idol most roundly with all sorts of epithets, and beat it with sticks for not helping them in this time of great need. God wrought wondrously during those few weeks of peril and did more than we have done in years by our preaching. The change in the attitude of the Shanars toward us is marvelous. To God be all the praise!

## NOTES FROM THE WIDE FIELD.

### GERMAN MISSIONS.

COUNT BERNSTORFF, of Germany, prepared for the Centenary of the English Church Missionary Society, a paper upon the present condition of missionary effort in Germany. Briefly summarized, it is as follows: The German missionary societies have now a total of 750 missionaries, 315,000 baptized adherents, and an annual income of 3,750,000 marks. The last ten years have brought an increase of 200 missionaries, 10,000 baptisms, and nearly one million of marks. "Thank

God," writes Count Bernstorff, "we are in Germany in a time of spiritual revival; this will further the missionary work, and on the other side gain new strength from it. Also, among the students of Germany the Student Volunteer Movement is gaining ground; and we look forward to great blessings from the Lord."

AFRICA.

THE SOUDAN. — The Church Missionary Society, under the leadership of Bishop Tugwell, has organized a party, to be led by the Bishop himself, to enter the Western Soudan. They were to start on December 2 from Lagos and establish a station on the upper Niger, other members of the party to proceed further into the interior. Some of the party already know the language of the Hausa tribes. These Hausa States cover a region from the Niger on the west to Lake Tchad on the east, and north of the river Binué to the desert of Sahara. Fifteen million of people are said to occupy this region, with no Christian missionary in the country. The Hausas are spoken of as a superior class of people, having a literature of their own. They are great travelers and traders and the greater portion of them are Mohammedans. This movement in behalf of the Kingdom of Christ in Africa is of great moment, and the prayers of all Christians should unite in asking God to prosper the effort.

FROM UGANDA. — Bishop Tucker writes that he had been making a six weeks' tour through the province of Busoga. "The prospects there are most cheering. There seems to be a real seeking after God by very large numbers of people." In future there is to be a mail from Uganda to the coast every two weeks. Arrangements have been made there to train special teachers for the young and these are coming in great numbers from all parts of the country. The superintendent of this work rarely has less than 170 per day under his direct teaching and supervision, and it is expected that this branch of effort will accomplish much for the future of Uganda.

THE ZAMBESI. — M. Bouchet, one of the recruits who accompanied M. Coillard to the Zambesi, was sorely afflicted by the death of his wife soon after their arrival. Cast down but not destroyed, he writes: "Meanwhile, what we see here should teach us to trust. A faithful Litia with an exemplary family life; a bloody Ahkanangisa becoming a gentle and humble catechumen, rejoicing to receive at her table all the missionaries on their way to Sesheke; all that is cheering, but that which tells still more of progress achieved is to see, as I saw on my first day here, quite a large school taught by two of these terrible Barotsis."

## MISCELLANY.

BIBLIOGRAPHICAL.

*The Apostle of the North, Rev. James Evans.* By Egerton R. Young. Fleming H. Revell Company, New York, Chicago, Toronto. 1899.

James Evans was called of God to a great work among the red men of the Hudson Bay territories. The story of his life is unique, romantic, and fascinating. He was born in England, in early life came to Canada with his family, entered the ministry and finally became a missionary to the Indians. His Journeys by dog-train and canoe; his difficulties and triumphs in the invention of the syllabic characters, and the remarkable changes wrought by the power of the gospel, are wonderful. To the Indians he was not only the first missionary, but also the great missionary. The younger, as well as the older reader, is thrilled by the energy, zeal and success of Mr. Evans, so well depicted in this volume.

*Mary Reed, Missionary to Lepers.* By John Jackson; with introductory note by Rev. F. B. Myer. F. H. Revell Co., New York, Chicago and Toronto.

The name of this devoted woman, herself a leper, is widely known throughout the Methodist church, whose missionary in India she was from 1884 to 1897. At the latter date, the double duty of district missionary of the Woman's Foreign Missionary Society and the superintendence of a leper asylum became too great for her suffering frame. While still alive she endures a martyr's pains and shares a martyr's triumph, in victorious peace. Mr. Myer, who saw her in India after eight years of her leper work, commends this little volume to all who are interested in foreign missions. So remarkable is its story that we hope to recur to it at some future time.

BOOKS RECEIVED.

*Why Men Do Not Go to Church.* By Cortland Myers, minister at Baptist Temple, Brooklyn, N. Y. 16mo, cloth. Price, 60 cents. New York and London: Funk & Wagnalls Company.

*The Gentleness of Jesus.* By Mark Guy Pearse. Thomas Y. Crowell & Co., New York and Boston.

*Paul and His Friends.* A series of revival sermons by Louis Albert Banks, D.D., pastor First M. E. Church, Cleveland, Ohio. Cloth, 12mo, 347 pp. Gilt top, cover design by George Wharton Edwards. Price, $1.50. New York and London: Funk & Wagnalls Company.

*Tales of Adventure from the Old Book.* By Rev. Thomas Chappness. Fleming H. Revell Co. Pp. 121. 50 cents.

*My Young Man.* By Rev. Louis Albert Banks. A series of addresses to young men. Funk & Wagnalls Co.

*The Choice of a College for a Boy.* By Charles F. Thwing, D.D., LL.D. Thomas Y. Crowell & Co., New York and Boston. Pp. 32. Price, 35 cents.

*The Imperial Republic.* By James C. Fernald, author of *The Spaniard in History*, etc. 12mo, cloth. With five maps. Price, 75 cents. New York and London: Funk & Wagnalls Company.

*Fanny's Autobiography.* By Mrs. M. E. Drake. Pp. 276. Price, $1.25. Fanny was a home missionary horse, and a good one, though not without her faults. Her mistress has written her story, telling of the sufferings which the horse shared with her master and mistress in trying to lay the foundations of a Christian society in South Dakota.

*The Nineteen Letters of Ben Uziel.* Philosophic and devotional essays on the principles of Judaism. Translated into English from the original German of Samsou Raphael Hirsch by Rev. Dr. Bernard Drachman. 12mo, cloth, 222 pages. Price, $1.00. New York and London: Funk & Wagnalls Company.

*The Successful Man of Business.* By Benjamin Wood. Illustrations by Rich. F. George. Second edition revised and enlarged. Bretano's. New York.

*Behind the Veil.* Pp. 107. Little, Brown & Co., Boston. Price, 75 cents.

*Matthew, the Genesis of the New Testament.* By Rev. Henry G. Weston, D.D. F. H. Revell Co.

*A Treatise upon Infant Baptism.* By Rev. Moses Patton; with an introduction by Rev. G. Fred. Wright, LL.D. Rumford Press. Concord, N. H.

*Sermons in Stones and in Other Things.* By Amos R. Wells. Pp. 342. Doubleday & McClure, New York. A series of brief but instructive papers on many of the analogies between things natural and things spiritual. The book is in the line of and quite the equal of *Gotthold's Emblems.*

## NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the blessing of God upon the colleges and seminaries of our own and other lands, that the education given in them may be truly Christian and that the students may be imbued with the spirit of love and devotion to all the wide interests connected with the Kingdom of God. The Day of Prayer for colleges falls upon Thursday, January 25.

For our mission in North China, now beset with difficulties and dangers; that our brethren may be delivered from perils and that the native Christians may be kept true to the faith; and that present trials may work for the advancement of the Kingdom. (See pages 44 and 59.)

ARRIVALS ABROAD.

November 7. At Foochow, China, Miss Jean H. Brown.
November 14. At Bombay, Rev. Henry Fairbank.
November 20. At Colombo, Ceylon, Miss Helen I. Root and Miss Annie Young, M.D.
November 22. At Madura, Miss Helen E. Chandler.

November 24. At Yokohama, Japan, Rev. Otis Cary and wife, Mrs. Elizabeth D. DeForest, and Miss Cora F. Keith.

December 1. At Durban, Natal, Rev. James D. Taylor and wife, and James B. McCord, M.D., and wife, to join the Zulu Mission.

December 2. At Marash, Rev. L. O. Lee, D.D., and wife.

ARRIVALS IN THE UNITED STATES.

December 11. At San Francisco, Rev. E. E. Aiken, and Rev. and Mrs. C. A. Stanley, of the North China Mission; also Miss H. Frances Parmelee, of Japan.

## DONATIONS RECEIVED IN DECEMBER.

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### NEW HAMPSHIRE.

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| Centre Sandwich, L. W. Stanton, | 3 00 | |
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| Lebanon, George Amsden, | 2 00 | |
| Lisbon, 1st Cong. ch. | 6 40 | |
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| St. Johnsbury, North Cong. ch. | 60 00 | |
| Salisbury, Cong. ch. | 4 00 | |
| Sharon, Cong. ch. | 5 00 | |
| Swanton, 1st Cong. ch. | 16 25 | |
| Tunbridge, Cong. ch. | 2 00 | |
| Weathersfield, 1st Cong. ch. | 5 00 | |
| West Randolph, Cong. ch., 22.19; Friend, 20, | 42 19 | |
| West Rutland, Cong. ch. | 17 40 | |
| West Townshend, Cong. ch. | 15 00 | |
| Wilder, Cong. ch., of which 15 from Extra Cent-a-Day Band, | 21 00 | —657 88 |
| *Legacies.*—South Royalton, Susan H. Jones, by John R. Woods, Ex'r, add'l, | | 318 00 |
| | | 975 88 |

### MASSACHUSETTS.

| | | |
|---|---|---|
| Abington, 1st Cong. ch. | 147 41 | |
| Amherst, 1st Cong. ch., 222.74; College ch., 95.01; South ch., 21.53, | 339 28 | |
| Andover, West Cong. ch. | 61 22 | |
| Ashfield, Cong. ch. | 39 12 | |
| Bedford, Steward, | 14 00 | |
| Billerica Centre, Y. P. S. C. E., toward support of Geo. B. Cowles, Jr. | 5 00 | |
| Boston, Boylston ch., Jamaica Plain, toward support Miss M. E. Kinney, 261.34; Park-st. ch. Y. P. S. C. E., for native helpers, 75; do., income bequest Melitable P. Gay, 15; So. Evang. ch. (West Roxbury), 41.20; Trinity Y. P. S. C. E., toward support Dr. Wellman, 26.20; Union ch., 24; Pilgrim ch. (Dorchester), 5.15; Mrs. Mary R. Bremer, 2,000; Friend, 300; C. P. H., 25; E. R. Rankin, 10; Friend, 10; Friend, 5; Ludwig Gerhard, 4, | 2,801 89 | |

Boston. *Summary for 1899:* —

| | | |
|---|---|---|
| Old South ch. | 6,650 00 | |
| do. to Woman's Board, | 1,302 05 | —7,952 05 |
| Mount Vernon ch. | 2,253 24 | |
| do. to Woman's Board, | 402 81 | —2,656 05 |
| 2d ch., Dorchester, | 1,408 06 | |
| do. to Woman's Board, | 755 02 | —2,163 08 |
| Central ch. | 788 48 | |
| do. to Woman's Board, | 1,253 16 | —2,041 64 |
| Park-st. ch. | 1,527 03 | |
| do. to Woman's Board, | 446 02 | —1,973 05 |
| Shawmut ch. | 669 00 | |
| do. to Woman's Board, | 685 67 | —1,354 67 |
| Union ch. | 417 85 | |
| do. to Woman's Board, | 669 04 | —1,086 89 |
| Walnut-ave. ch. | 390 49 | |
| do. to Woman's Board, | 623 27 | —1,013 76 |
| Eliot ch., Roxbury, | 637 29 | |
| do. to Woman's Board, | 282 51 | — 919 80 |
| Immanuel ch. | 614 11 | |
| do. to Woman's Board, | 305 00 | — 919 11 |
| Allston ch. | 412 76 | |
| do. to Woman's Board, | 329 63 | — 742 39 |
| So. Evan. ch., W. Roxbury, | 600 92 | |
| do. to Woman's Board, | 103 93 | — 704 85 |
| Maverick ch., E. Boston, | 38 00 | |
| do. to Woman's Board, | 535 29 | — 573 29 |
| Central ch., Jamaica Plain, | 240 94 | |
| do. to Woman's Board, | 329 38 | — 570 32 |
| Brighton ch. | 126 19 | |
| do. to Woman's Board, | 284 93 | — 411 12 |
| Boylston ch., Jamaica Plain, | 336 34 | |
| do. to Woman's Board, | 50 00 | — 386 34 |
| Winthrop ch., Charlestown, | 245 60 | |
| do. to Woman's Board, | 131 71 | — 377 31 |
| Pilgrim ch., Dorchester, | 256 70 | |
| do. to Woman's Board, | 96 70 | — 353 40 |
| Phillips ch., So. Boston, | 49 56 | |
| do. to Woman's Board, | 258 00 | — 307 56 |
| Highlands ch., Roxbury, | 243 92 | |
| do. to Woman's Board, | 55 02 | — 298 94 |
| Village ch., Dorchester, | 84 71 | |
| do. to Woman's Board, | 185 97 | — 270 68 |
| 1st ch. Charlestown, | 80 00 | |
| do. to Woman's Board, | 22 00 | — 102 00 |
| Berkeley Temple, to A. B. C. F. M. | 100 00 | — 100 00 |
| Roslindale ch. | 23 11 | |
| do. to Woman's Board, | 58 00 | — 81 11 |
| Trinity ch., Neponset, | 69 71 | |
| do. to Woman's Board, | 10 00 | — 79 71 |
| Hope chapel, to Woman's Board, | 44 75 | — 44 75 |
| Harvard ch., Dorchester, | 10 00 | |
| do. to Woman's Board, | 22 00 | — 32 00 |
| Central ch., Dorchester, to Woman's Board, | 16 00 | — 16 00 |
| Miscellaneous, | 5,501 45 | |
| do. to Woman's Board, | 248 41 | —5,749 86 |
| Specials to A. B. C. F. M. | | 819 41 |
| School Fund, to do. | | 286 83 |
| Micronesian Navy, to do. | | 50 85 |
| Legacies, to do. | | 7,023 59 |
| | | 41,462 41 |
| Bridgewater, Central Square Cong. ch., 26.50; Friend, 5, | | 31 50 |
| Brockton, 1st Cong. ch. | | 40 00 |
| Brookline, Harvard Cong. ch., 790; Leyden Cong. ch., 206.44, | | 996 44 |
| Buckland, Cong. ch. | | 48 00 |
| Cambridge, 1st (Shepard) Cong. ch. | | 1,390 23 |
| Campello, South Cong. ch. | | 75 00 |
| Carlisle, Cong. ch. | | 15 00 |
| Centerville, South Cong. ch. | | 10 00 |
| Chatham, Cong. ch. | | 9 00 |
| Chelmsford Centre, Y. P. S. C. E., toward support Geo. B. Cowles, Jr. | | 3 75 |
| Chelsea, 3d Cong. ch. | | 10 64 |
| Chesterfield, Cong. ch. | | 8 80 |
| Chicopee, 3d Cong. ch. | | 10 91 |
| Clinton, 1st Cong. ch. | | 51 00 |
| Cohasset, 2d Cong. ch. | | 94 74 |
| Conway, Cong. ch. | | 24 00 |
| Cummington, Cong. ch. | | 4 25 |
| Dalton, 1st Cong. ch., to const. Mrs. Enward M. Warren, Mrs. C. B. Scudder, and J. M. Stearns, H.M., 337.19; W. M. Crane, 200, | | 537 19 |
| Danvers, 1st Cong. ch. | | 51 88 |
| Dracut, Y. P. S. C. E. of Hillside Cong. ch., toward support Geo. B. Cowles, Jr. | | 5 00 |
| Dracut Centre, Y. P. S. C. E., 1st Cong. ch., toward support Geo. B. Cowles, Jr. | | 7 50 |
| Dudley, 1st Cong. ch. | | 4 00 |
| Easthampton, Payson Cong. ch., to const. Jairus F. Burt, H. M. | | 100 00 |
| Egremont, Cong. ch. | | 3 04 |
| Enfield, Cong. ch. | | 59 69 |
| Everett, 1st Cong. ch., 61.78; Mystic Side Cong. ch. Y. P. S. C. E., for native preacher, Madura, 25, | | 86 78 |
| Fitchburg, Friend, | | 1 00 |
| Framingham, Plymouth Cong. ch. | | 73 21 |
| Freetown, Cong. ch. | | 1 85 |
| Goshen, Cong. ch. | | 3 42 |
| Great Barrington, 1st Cong. ch. | | 29 33 |
| Greenfield, 2d Cong. ch. | | 29 71 |
| Harwich, Cong. ch. | | 27 50 |
| Haverhill, Center Cong. ch., 110.07; Friends, 10, | | 120 07 |
| Holliston, Cong. ch. | | 10 00 |
| Holyoke, 2d Cong. ch. | | 67 22 |
| Hyde Park, 1st Cong. ch. | | 87 79 |
| Lawrence, Lawrence-st. Cong. ch., 80.36; Samuel White, 50, | | 130 36 |
| Lenox, Cong. ch. | | 16 50 |
| Lexington, Hancock Cong. ch., 136.10; C. H., 10, | | 146 10 |
| Longmeadow, 1st ch., 14.46; Benev. Asso., 118.44, | | 132 90 |
| Lowell, John-st. Cong. ch., 10; John-st. Y. P. S. C. E., 10; Eliot, do., 21.25; First Trin. do., 26.25; High-st., do., 7.50; Highland, do., 7.50; First, do., 12.50; Pawtucket, do., 12.50; Kirk-st., do., 12.50; all toward support Geo. B. Cowles, Jr. | | 120 00 |
| Ludlow, A. G. C. | | 10 00 |
| Ludlow Center, 1st Cong. ch. | | 12 74 |
| Lynn, North Cong. ch. | | 50 00 |
| Malden, Linden Cong. ch. | | 9 13 |
| Marblehead, 1st Cong. ch. | | 54 00 |
| Millbury, 2d Cong. ch. | | 26 20 |
| Millis, Church of Christ, | | 17 00 |
| Montague, 1st Cong. ch. | | 14 25 |
| Newton Center, 1st Cong. ch., 188.80; F. A. Gardiner, 5, | | 193 80 |
| Newtonville, Central Cong ch. | | 101 50 |
| Northbridge Center, 1st Cong. ch., to const., with other donations, Irving Hobart Childs, H. M. | | 51 00 |
| North Brookfield, 1st Cong. ch. | | 10 00 |
| North Chelmsford, Y. P. S. C. E., toward support Geo. B. Cowles, Jr. | | 7 50 |
| Northampton, Edwards Cong. ch., 4.91; W., 300, | | 304 91 |
| North Wilbraham, Grace Union Cong. ch. | | 4 46 |
| Norwood, 1st Cong. ch. | | 56 00 |
| Palmer, 1st Cong. ch. | | 15 33 |
| Phillipston, Cong. ch. | | 8 44 |
| Pittsfield, South Cong. ch., 58.33; 1st church of Christ, 245; do., Pri. Dept. of Sab. sch., for native pastor, Foo-chow, 25; Mrs. J. M. Wasson, 5, | | 333 33 |
| Quincy, Bethany Cong. ch. | | 83 00 |
| Reading, Cong. ch. | | 161 00 |
| Rehoboth, Cong. ch., Mrs. Albert Peck, | | 25 00 |
| Rutland, 1st Cong. ch. | | 25 50 |
| Saundersville, Union Cong. ch. | | 5 00 |
| Saxonville, Edwards Cong. ch. | | 23 43 |
| Sheffield, Cong. ch. | | 6 15 |
| South Hadley Falls, Cong. ch. | | 7 33 |
| Springfield, Memorial Cong. ch., 99.48; South ch., 85.80; Emmanuel ch., 4; Friend, 1, | | 190 28 |
| Sturbridge, Cong. ch. | | 74 83 |
| Taunton, Union ch., for native preacher, Harpoot, 75; Winslow Cong. ch., 61.15; Trinitarian Cong. ch., 4, | | 140 15 |
| Tewksbury Centre, Y. P. S. C. E., toward support Geo. B. Cowles, Jr. | | 6 25 |

Truro, Cong. ch. 3 96
Tyngsboro, Y. P. S. C. E., toward support Geo. B. Cowles, Jr. 5 00
Watertown, Y. P. S. C. E. of Phillips Cong. ch , for catechist, Madura, 30 00
Waltham, Elizabeth W. Upham, 2 00
Wellesley, Cong. ch. 163 58
Wellesley Hills, Cong. ch. 8 00
West Boylston, 1st Cong. ch. 6 00
Westfield, 2d Cong. ch. 21 54
Westport, Pacific Union Cong. ch. 12 50
West Newton, 2d Cong. ch. 277 71
West Stockbridge, Village Cong. ch. 22 00
West Tisbury, 1st Cong. ch. 24 84
Weymouth Heights, 1st Cong. ch. 25 00
Williamsburg, 1st Cong. ch. 65 50
Williamstown, 1st Cong. ch., 153.13; Church of Christ in the White Oaks, 8.40, 161 53
Winchenden, North Cong. ch. 20 58
Woburn, Montvale Cong. ch., 1; Y. P. S. C. E. of 1st Cong. ch., toward support Rev. J. H. Roberts, 50, 51 00
Worcester, 1st (Old South) Cong. ch., 141.55; Piedmont Cong. ch., 70; Central Cong. ch., 43.17; Immanuel Cong. ch., 20.12; F. M. Barnard, for China 25c. and for India 25c. 275 34
Yarmouth, 1st Cong. ch. 30 00
—— Christmas Gift, 20 00
—— Friend, 5 00
—— Interested, 2 00—11,343 81

*Legacies.*— Lawrence, Mrs. Maria T. Benson, by Mrs. A. T. Brewster, Trustee, add'l, 20 00
Warren, John Patrick, by Henry R. Davis, Trustee, 1,155 45
Worcester, Lois R. Hastings, by M. C. Goodnow, Ex'r, 1,000, less tax, 925; Harriet W. Damon, add'l, 3.67, 928 67—2,104 12

13,447 93

## RHODE ISLAND.

Barrington, Cong. ch. 40 00
Chepachet, Cong. ch. 119 14
East Providence, Newman Cong. ch. 30 00
Newport, M. E. Richmond, 5.00; Friend, .25, 5 25
Providence, Union Cong. ch., 73.74; Academy-ave. Cong. ch., 8; N. W. Williams, 30, 111 74—306 13

## CONNECTICUT.

Andover, Cong. ch. 20 00
Barkhamsted, Cong. ch. 3 25
Berlin, 2d Cong. ch. 50 00
Bethlehem, Cong. ch. 24 81
Bridgeport, 1st Cong. ch., 100; Olivet Cong. ch., 27, 127 00
Canterbury, Cong. ch. 15 00
Central Village, Cong. ch. 1 56
Colchester, Friend, 10 00
Coventry, 1st Cong. ch. 32 81
Danielson, Westfield Cong. ch. 38 88
Deep River, Cong. ch. 29 07
East Haven, Cong. ch. 20 00
East Windsor, 1st Cong. ch. 37 00
Ellington, Cong. ch. 106 00
Gilead, Cong. ch., 12.50; do., Ladies' Miss. Soc., 31, 43 50
Granby, 1st Cong. ch. 20 00
Greenfield Hill, Cong. ch., toward support Rev. W. P. Elwood, 13 25
Hadlyme, Cong. ch., 9.27; Richard E. Hungerford, 10, 19 27
Hartford, 2d Cong. ch., 110.13; Park Cong. ch., 88.14; Miss Carolyn A. Goodwin, 2; Friends, 4, 204 27
Kent, 1st Cong. ch. 12 12
Killingworth, Cong. ch. 13 75
Litchfield, 1st Cong. ch. 27 87
Madison, 1st Cong. ch. 21 29
Meriden, Centre Cong. ch. 50 00
Middlebury, Y. P. S. C. E., for native helper, Tung-cho, 35 00
Middletown, 1st Cong. ch. 68 23
Milford, 1st Cong. ch. 7 00
Morris, Cong. ch. 10 00
New Haven, Church of the Redeemer, toward support of missionary, 820.47; Dwight Pl. ch., 162.35; Grand-ave. Cong. ch., 150, 1,132 82
Newington, Cong. ch. 84 11
Norfolk, Cong. ch. 700 00
No. Branford, Cong. ch. 17 18
No. Greenwich, Cong. ch. 37 90
Northfield, Cong. ch. 10 63
North Haven Cong. ch. 65 00
North Windham, Cong. ch. 6 55
Norwalk, 1st Cong. ch. 104 46
Orange, Cong. ch. 10 15
Plymouth, Cong. ch. 19 00
Riverton, Cong. ch. 3 00
Roxbury, Cong. ch. 11 30
Salisbury, Cong. ch. 22 00
Scotland, 1st Cong. ch. 20 10
Sherman. Cong. ch. 6 51
Somersville, Cong. ch. 20 15
South Norwalk, Cong. ch., of which 100 from Frank A. Ferris, and 50 from Mary A. Ferris, and 52 from Jacob M. Layton, 573 73
Southport, Cong. Sab. sch., 39.08, and Y. P. S. C. E., 27.96, toward support Rev. W. P. Elwood, 67 04
South Windsor, 1st Cong. ch. 44 93
Suffield, 1st Cong. ch. 39 53
Terryville, three friends for native preacher, Madura, 60; Friends, 23.50, 83 50
Vernon Centre, Cong. ch. 7 84
Westbrook, Cong. ch. 18 78
West Hartford, 1st Cong. ch. of Christ, toward support Rev. H. G. Bissell, 150; do., to const., with other donation, Rev. Thomas M. Hodgdon and Miss Julia Faxon, H. M., 57.24, 207 24
West Suffield, Cong. ch. 30 02
West Winsted, 2d Cong. ch. 153 19
Winchester, Cong. ch. 34 27
Windsor, 1st Cong. ch. 54 25
Winsted, 1st Cong. ch. 55 83
Woodbridge, Cong ch. 40 00
Woodstock, Swedish Cong. ch. 2 50
——, in memory of S. P. C. 25 00—4,769 44

*Legacies.*—Cornwall, Silas C. Beers, add'l, 7.50; Suffield, Susan A. King, add'l, 16, 23 50

4,792 94

## NEW YORK.

Albany, A. N. Husted, 10 00
Angola, Miss A. H. Ames, 5 00
Binghamton, Plymouth Cong. ch. 6 00
Brooklyn, Central Cong. ch., 2,703.97; Plymouth Cong. ch., 654; Church of the Pilgrims, 265.40; Y. P. S. C. E., Bethesda Cong. ch., toward support Rev. W. W. Wallace, 125; South Cong. ch., 135.92; Beecher Mem'l Cong. ch., 5; Friend, 10, 3,899 29
Canandaigua, 1st Cong ch. 15 45
Clifton Springs, two friends, 10 00
Colorado Springs, Mrs. Andrew Peirce, 10 00
Corning, Cong. ch. 7 57
Eldred, Cong. ch. 2 00
Franklin, Cong. ch. 42 00
Gaines, Cong. ch. 7 00
Griffins Mills, Cong. ch. 20 00
Hamilton, Cong. ch. 7 75
Homer, Cong. ch., toward support Rev. J. D. Taylor, 20 00
Lisbon, 1st Cong. ch. 8 00
Mt. Sinai, Cong. ch., Rocky Point Branch, 15 00
New Hartford, Rev. W. E. Mather for Marathi, 5 00

New York, Broadway Tabernacle ch., 1,435.13; Manhattan Cong. ch., to const. FRANK L. UNDERWOOD, DR. WILLIAM WHITLOCK, MRS. AGNES WARNER MASTICK, and MISS JULIA C. STIMSON, H. M., 353.14; Clinton-ave. ch., 107; Camp Mem'l ch., 10; Welsh ch., 10; Charles Dana, 200; George S. Hickok, 10, 2,125 27
Northfield, Cong. ch. 9 25
Norwich, 1st Cong. ch. 23 12
Orient, Cong. ch. 13 04
Owego, Cong. ch. 15 00
Oxford, Cong. ch. 36 41
Patchogue, Daniel Brown, 10 00
Port Chester, 1st Cong. ch. 2 67
Pulaski, Cong. ch., of which 15 toward support Rev. J. D. Taylor, 30 30
Randolph, 1st Cong. ch. 18 35
Rensselaer, 1st Cong. ch. 14 64
Riverhead, M. F. and R. H. Tuthill, 25 00
Seneca Falls, 1st Cong. ch. 11 45
Summer Hill, Cong. ch., toward support Rev. J. D. Taylor, 23 60
Syracuse, Plymouth Cong. ch., add'l, 1; do., Y. P. S. C. E., toward support Rev. J. D. Taylor, 10; Goodwill Cong. ch., toward support Rev. J. D. Taylor, and Y. P. S. C. E. of do., toward support do., 8.52, 19 52
Utica, Bethesda Welsh Cong. ch. 20 00—6,487 68

*Legacies.*—Jamestown, Samuel Kidder, by Samuel P. Kidder, Adm'r, 475 00

6,962 68

## NEW JERSEY.

East Orange, Trinity Cong. ch. 163 39
Jersey City, Friend, 10 00
Montclair, 1st Cong. ch. 50 00
Newark, 1st Cong. ch. 11 54
Orange, Orange Valley Cong. ch. 14 37
Westfield, Y. P. S. C. E., toward support Dr. W. S. Dodd, 6 00
West Haven, 1st Cong. ch. 46 75—302 05

## PENNSYLVANIA.

Audenried, Welsh Cong. ch. 5 56
East Smithfield, Cong. ch. 8 50
Ebensburg, 1st Cong. ch. 55 00
Lansford, 2d Cong. ch. 7 60
Philadelphia, Kensington Cong. ch., 8.00; Pilgrim Cong. ch., 3.40; Chas. M. Morton, to const. REV. WILLIAM TRACY, D.D., H. M., 200; Mrs. E. R. Beadle, 25c., 211 65
Scranton, Providence Welsh Cong. ch., 15 00
Wilkesbarre, Puritan Cong. ch., 30; Daniel W. Hughes, 5, 35 00—338 31

## MARYLAND.

Baltimore, Y. P. S. C. E., 1st Cong. ch., toward support Rev. W. L. Beard, 25; 2d Cong. ch., 5, 30 00

## DISTRICT OF COLUMBIA.

Washington, Y. P. S. C. E., 1st Cong. ch., toward support Rev. W. L. Beard, 40 00

## NORTH CAROLINA.

Moore, Cong. ch. 2 00
Tryon, Cong. ch. 7 30—9 30

## FLORIDA.

Ormond, Cong. ch. 5 00
W. Palm Beach, Cong. ch. 6 00
Winter Park, Rev. C. P. Redfield, for West Turkey, 10 00
——— Friends, toward support Rev. W. W. Wallace, 25 00—46 00

## TENNESSEE.

Deer Lodge, Cong. ch. 8 00
Pin Hook Landing, Rev. C. B. Riggs, 3 00
Robbins, Rev. C. W. Greene, 5 00—16 00

## INDIANA.

Brazil, Chas. S. and H. L. Andrews, 20 00
Fort Wayne, South Cong. ch. 7 00
Indianapolis, Fellowship Cong. ch. 8 00—35 00

## MISSOURI.

Aurora, Cong. ch. 8 26
Cole Camp, Cong. ch. 10 00
Kansas City, Clyde Cong. ch. 15 66
Lebanon, 1st Cong. ch. 31 06
St. Louis, Pilgrim Cong. ch., 236.75; Fountain Park (3d) Cong. ch., 51.75; Hope Cong. ch., 22.01, 310 51—375 49

## OHIO.

Akron, 1st Cong. ch. 107 08
Austinburg, Cong. ch. 5 00
Chatham, Cong. ch. 17 00
Cincinnati, Welsh Cong. ch., 15; Mrs. Esther Jenkins, 5; Miss Mary Evans, 5, 25 00
Cleveland, Hough-ave. Cong. ch., 35.82; East Madison-ave. Sab. sch., 8.00, 43 82
Fitchville, 1st Cong. ch. 3 70
Jewell, T. B. Goddard, 100 00
Lorain, 1st Cong. ch. 37 60
Mansfield, 1st Cong. ch. 119 39
Mt. Vernon, 1st Cong. ch. 26 81
Nelson, Cong. ch. 5 00
New London, 1st Cong. ch. 11 68
Newton Falls, Cong. ch. 15 00
North Bloomfield, Cong. ch. 6 00
North Monroeville, Cong. ch. 7 25
Oberlin, 2d Cong. ch., 106.71; Tank Home, 1; Friend, 10, 117 71
Olmstead Falls, 1st Cong. ch. 1 50
Oxford, L. E. K., 10 00
Painesville, 1st Cong. ch. 22 90
Portsmouth, 1st Cong. ch. 1 00
Radnor, Edward D. Jones, 5 00
Ravenna, Cong. ch. 6 00
Thompson, Cong. ch. 3 50
Wellington, Edw. West, 10 00—707 94

*Legacies.*—Atwater, J. M. Alden, by Gideon Seymour, Ex'r, 15 00

722 94

## ILLINOIS.

Albion, 1st Cong. ch. 12 45
Aurora, New England Cong. ch., for support Rev. W. M. Stover, 39; do., Y. P. S. C. E., for do, 36, 75 00
Champaign, Union Cong. ch., W. Miss. Soc. 16 75
Chicago, First Cong. ch., of which 86.40 for Forward Movement Missionary, 106.13; Warren-ave. Cong. ch., 32.60; Puritan Cong. ch., 2.50, 141 23
Evanston, First Cong. ch., for support Rev. D. C. Greene, 108 60
Fontana, Mary D. Reed, 10 00
Geneva, Mrs. Wealthy Alexander, 100 00
Harvey, Cong. ch. 36 11
Hinsdale, Cong. ch. 20 44
Kewanee, Cong. ch., for support Rev. W. E. Fay, 100 00
Lockport, Cong. ch. 11 60
Malta, A. M. Brundage, 20 00
Marseilles, Cong. ch. 125 00
Mazon, Park-st. Cong. ch. 10 50
Ottawa, 1st Cong. ch. 12 70
Paxton, Cong. ch. 65 94
Peyson, Cong. ch. 11 10
Peoria, 1st Cong. ch., of which 15 for educational work at Pang Chuang,

77.77; German Cong. ch., 5, 82 77
Princeton, for Jesus, 1 00
Quincy, 1st Cong. ch. 94 91
Rantoul, 1st Cong. ch. 3 27
Ravenswood, Cong. ch., for Forward Movement Missionary, 31 43
Strawn, Cong. ch. 1 75
Wataga, 1st Cong. ch. 7 25
Wayne, Cong. ch. 10 50—1,110 30

*Legacies.* — Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l, 75 00

1,185 30

## MICHIGAN.

Allegan, 1st Cong. ch. 16 65
Alpena, 1st Cong. ch. 58 68
Ann Arbor, 1st Cong. ch. 107 56
Calumet, 1st Cong. ch. 103 00
Chippewa Lake, Cong. ch. 10 73
Clinton, Cong. ch. 6 23
Columbus, Cong. ch. 24 30
Detroit, 1st Cong. ch. 21 00
Fremont, 1st Cong ch. 2 39
Grand Rapids, Park Cong. ch., toward support Rev. C. R. Hager, 310.60; Plymouth, Cong. ch., 2, 312 60
Kendall, Cong. ch. 10 00
Maple City, Cong. ch. 3 23
Muskegon, 1st Cong. ch. 20 96
Noble, Mrs. H. Bogardus, 2 00
Olivet, 1st Cong. ch. 42 28
Pine Grove, Cong. ch. 2 00
Richland, Eli R. Miller, 10 00
Solon, 1st Cong. ch. 2 00
South Lake Linden, Cong. ch. 20 00
Ypsilanti, Cong. ch. 35 00—810 61

## WISCONSIN.

Beloit, 1st Cong. ch. 13 62
Bloomer, 1st Cong. ch. 12 00
Cashton, Cong. ch., 3; Rev. L. B. Nobis, 15.35, 18 35
Eau Claire, 1st Cong. ch. 134 07
Fond du Lac, 1st Cong. ch. 35 06
Fox Lake, Cong. ch. 14 00
Genoa Bluffs, Cong. ch. 6 00
Hartford, Cong. ch. 27 50
Lancaster, Cong. ch. 16 00
Leon, Cong. ch. 2 65
Milwaukee, Hanover-st. Cong. ch. 11 00
Potosi and British Hollow, Cong. ch. 13 00
River Falls, Mrs. J. K. Currier, 2 00
Valley Junction, Rev. F. L. Johnston, 5 00
Waupan, Cong. ch. 10 65—320 90

## IOWA.

Avoca, German Cong. ch. 3 00
Corning, Cong. ch. 7 92
Decorah, Cong. ch. 50 00
Des Moines, Plymouth Cong. ch. 7 92
Dickens, Cong. ch. 3 46
Dubuque, 1st Cong. ch., C. 10 00
Dunlap, Cong. ch. 18 18
Fairfield, 1st Cong. ch. 19 60
Goldfield, F. T. Philbrook, 5 00
Grinnell, Cong. ch. 4 98
Hiteman, Cong. ch. 8 35
Iowa City, Cong. ch. 12 26
Le Mars, 1st Cong. ch. 20 00
Muscatine, Cong. ch. 20 00
Nashua, 1st Cong. ch. 10 00
Orchard, Cong. ch. 2 00
Osceola, Jennie M. Baird, to const. Rev. John W. Baird, H. M.; of this for hospitals, 10; for support Rev. J. W. Baird, 10; for several missions, 20, 40 00
Red Oak, 1st Cong. ch. 10 00
Stillwater, Cong. ch. 1 50
Talmage, Cong. ch. 2 00—256 17

*Legacies.*—Burlington, Miss Mercy Lewis, by Newton R. Derby, Ex'r, 46 62

302 79

## MINNESOTA.

Austin, 1st Cong. ch. 21 07
Benson, Rev. J. L. Nott, 2 00
Cannon Falls, 1st Cong. ch. 16 80
Detroit City, Cong. ch. 10 00
East Brainerd, People's Cong. ch. 4 25
Fairmont, 1st Cong. ch. 18 36
Granite Falls, Cong. ch. 5 68
Medford, Cong. ch. 3 00
Minneapolis, Plymouth Cong. ch., 56.70; Como-ave. Cong. ch., 25; F. W. Lyman, 100, 181 70
Northfield, 1st Cong. ch., with prev. dona. to const. Hattie A. Norton, H. M. 5 49
Ortonville, Cong. ch. 13 45
St. Paul, Olivet Cong. ch. (Merriam Park), for Hulakegh Mission, 65.59; Plymouth Cong. ch., 28.05; Pacific Cong. ch., 14.42, 108 06
Silver Lake, Boh. Free Ref. Ch. 15 00
Spring Valley, 1st Cong. ch. 20 60—425 46

## KANSAS.

Athol, Cong. ch. 3 60
Buffalo Park, Cong. ch. 80
Garnett, Cong. ch. 13 70
Olathe, 1st Cong. ch. 11 00
Overbrook, Cong. ch. 17 30
Pantteg, Welsh Cong. ch. 2 35
Russell, Cong. ch. 3 88
Wabaunsee, 1st Cong. ch. of Christ, 3 50—56 13

## NEBRASKA.

Addison, John Hogbin, 32 00
Chadron, Cong. ch. 7 60
Crete, Cong. ch., 35.87; Mrs. Henry Bates, 1, 36 87
Dodge, Cong. ch. 8 30
Exeter, Cong. ch. 8 52
Fairmount, Cong. ch. 26 42
Fairview, Cong. ch. 2 10
Howells, Cong. ch. 2 61
Lincoln, Plymouth, 12 08
——, Friends, 10 00—146 50

## CALIFORNIA.

Alpine, Cong. ch. 7 80
Berkley, North Cong. ch., Annie McDonald, for Bible reader in India, 50 00
Chula Vista, Cong. ch. 14 25
Ferndale, Cong. ch. 1 75
Lockford, Cong. ch. 6 75
Lodi, Cong. ch. 20 50
Los Angeles, Mrs. O. S. Adams, 5 00
Pomona, Pilgrim Cong. ch. 800 00
San Jacinto, 1st Cong. ch. 6 51
Sebastopol, Cong. ch. 15 00
Stockton, Rev. J. C. Holbrook, D.D., Sale of Reminiscences, 1 00—928 56

## OREGON.

Eugene, Cong. ch., toward support Rev. Howard S. Galt, 30 75
Forest Grove, Cong. ch. 33 10
Oregon City, Cong. ch. 25 10
Salem, 1st Cong. ch., 12.10; 1st Cong. Sab. sch., for native preacher, Micronesia, 40, 52 10
Stafford, German Church, 5 00—146 05
*Legacies.* — Clackamas Co., Samuel Shepherd, by A. Mather and D. B. Gray, Ex'rs, 62 50

208 55

COLORADO.

| | | |
|---|---|---|
| Buena Vista, Cong. ch., 5; R. L. McCord, 10, | 15 00 | |
| Denver, South Broadway Cong. ch. | 16 90 | |
| Elyria, Pilgrim ch. | 4 40 | |
| Greeley, Park Cong. ch. | 2 50 | |
| Highlandlake, Mrs. Martin L. Mead, | 4 50 | |
| Montrose, Cong. ch. | 16 30 | |
| Whitewater, Union Church, | 1 20 | 60 80 |

WASHINGTON.

| | | |
|---|---|---|
| Cheney, 1st Cong. ch. | 22 14 | |
| Everett, E. U. Judd, | 3 00 | |
| Seattle, Green Lake Church, | 2 25 | 27 39 |

NORTH DAKOTA.

| | |
|---|---|
| Carrington, Cong. ch. | 6 00 |

SOUTH DAKOTA.

| | | |
|---|---|---|
| Beresford, Cong. ch., 8.50; Cong. ch. W. Mis. Soc. 2, | 10 50 | |
| Cheyenne River, Cong. ch. | 2 00 | |
| Faulkton, Cong. ch. | 3 50 | |
| Little Moreau River, Cong. ch. | 2 76 | |
| Moreau River, Cong. ch. | 1 57 | |
| Mound City, Petrus Ger. Cong. cl.. | 30 00 | |
| Oahe, Cong. ch. | 2 13 | |
| Parkston, Parkston Parish, | 5 00 | |
| Pioneer, Cong. ch. | 2 00 | |
| South Shore, Cong. ch. | 8 00 | |
| Virgin Creek, Cong. ch. | 42 | |
| Wheeler, Cong. ch. | 2 50 | 70 38 |

UTAH.

| | |
|---|---|
| Salt Lake City, Plymouth Cong. ch. | 4 00 |

DOMINION OF CANADA.

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

| | | |
|---|---|---|
| Rev. William T. Gunn, Montreal, *Treasurer.* | 265 00 | |
| For Teacher, Madura, | 40 00 | 305 00 |

HAWAIIAN ISLANDS.

| | |
|---|---|
| Honolulu, Two Friends, | 100 00 |

FOREIGN LANDS AND MISSIONARY STATIONS.

| | | |
|---|---|---|
| Austria, Prague, Husinec, Smichov, and Weinberg churches, for work in China, | 34 12 | |
| China, Tung-cho, Rev. G. D. Wilder, | 2 00 | |
| France, Cannes, Miss Dunmond, | 20 00 | |
| Scotland, Glasgow, Thomas Barclay, | 1 00 | |
| Turkey, Constantinople, Dardanelles ch., | 8 89 | 66 01 |

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

| | | |
|---|---|---|
| Miss Sarah Louise Day, Boston, *Treasurer.* | | |
| For several missions in part, | 12,485 68 | |
| For new building for Girls' School, Ponasang, | 1,500 00 | |
| For extra expenses, Tientsin school | 250 00 | |
| For repairs on Miss Bradshaw's house, | 210 00 | |
| For extra expenses, Bitlis School, | 113 61 | 14,559 29 |

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

| | |
|---|---|
| Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* | 2,000 00 |

## MISSION SCHOOL ENTERPRISE.

| | |
|---|---|
| MAINE.—Andover, Cong. Sab. sch., 6; Brewer, 1st Cong. Sab. sch., 15, | 21 00 |
| NEW HAMPSHIRE.—Center Harbor, Cong. Sab. sch., 7.80; Franklin, Y. P. S. C. E., 5; Hollis, Y. P. S. C. E., 8; Meriden, Y. P. S. C. E. of Kimball Union Academy, 10; Sanbornton, Cong. Sab.sch., 3.85; do., Mission Band, 26.21; do., Y. P. S. C. E., 9.19, | 70 05 |
| VERMONT.—Brownington, Y. P. S. C. E., for work in China, 5; Danville Sab. sch, Prim. Dept., 20; East Hardwick, Sab. sch., 10.66; West Randolph, Y. P. S. C. E., 1, | 36 66 |
| MASSACHUSETTS.—Barre, Y. P. S. C. E., 3.57; Bedford, do., 1.50; Boston, Y. P. S. C. E. of Union ch. 41.25; Brookline, Leyden Cong. Sab. sch., of which for India 30, and for Zulu 20; Chicopee, Cong. Sab. sch., 3.41; Cohasset, Y. P. S. C. E., 4.85, of which 2.05 for Zulu; Dedham, Cong. Sab. sch., 6.51; Hadley, Cong. Sab. sch., 15; Haverhill, Union Y. P. S. C. E., 10; Malden, Y. P. S. C. E., 1st Cong. ch., 5.00; Northboro, Cong. Sab. sch., 3.75; Rockport, Y. P. S. C. E., 1st Cong. ch., 17; do., Cong. Sab. sch., Rev. Israel Ainsworth's Bible Class, 14.50; do., Junior Y. P. S. C. E., 4.60; Sharon, Y. P. S. C. E., 9.72; Shelburne, Y. P. S. C. E., 25; Somerville, Broadway Y. P. S. C. E., 20; South Attleboro, Bethany Y. P. S. C. E., 8; South Dennis, Cong. Sab. sch., 5; Williamstown, Y. P. S. C. E. of Church of Christ in the White Oaks, 7.82, | 256 48 |
| CONNECTICUT.—Clinton, Cong. Sab. sch., 5; East Woodstock, Y. P. S. C. E., 11; Hebron, Y. P. S. C. E. of 1st Cong. ch., 13.37; Higganum, Cong. Sab. sch., 10; Middletown, 1st Cong. Sab. sch., for school at Erzroom, 30; South Manchester, Cong. Sab. sch., 11.63, | 81 00 |
| NEW YORK.—Blooming Grove, Cong. Sab. sch., 23.02; Brooklyn, Y. P. S. C. E. of Church of the Pilgrims, 25; Cambridge, Y. P. S. C. E., 4.50; Lockport, East Ave. Cong. Sab. sch., 25; Orient, Cong. Sab. sch., 20; Smyrna, Cong. Sab. sch., 10, | 107 52 |
| PENNSYLVANIA.—Bangor, Y. P. S. C. E. of Welsh Cong. Ch., 2; East Smithfield, Y. P. S. C. E., .78, | 2 78 |
| KENTUCKY.—Newport, Cong. Sab. sch., | 1 50 |
| MISSOURI.—Kidder, Y. P. S. C. E. of 1st Cong. ch., 7; Springfield, Pilgrim Y. P. S. C. E., .60, | 7 60 |
| OHIO.—Blues Creek, Y. P. S. C. E., 3; Cleveland, 1st Cong. Sab. sch., 27.51; do., Lakewood Cong. Sab. sch., 10; do., Mizpah Chapel Sab. sch., 3; Shandon, Junior Y. P. S. C. E., 4, | 47 51 |
| ILLINOIS.—So. Danville, Cong. Sab. sch., 5; Wayne, Cong. Sab. sch., 3.20, | 8 20 |
| MICHIGAN.—Benzonia, Y. P. S. C. E., 5; Detroit, 1st Cong Sab. sch., 24.29; Greenville, Cong. Sab. sch., 18.96; Perry, Y. P. S. C. E., 3; Vanderbilt, Y. P. S. C. E., 5, | 56 25 |
| WISCONSIN.—Birnamwood, Y. P. S. C. E., 5; Lancaster, Cong. Sab. sch., 4.18; Menomonie, Cong. Sab. sch., 10, | 19 18 |
| IOWA.—East Sumner, Y. P. S. C. E. | 1 30 |
| MINNESOTA.—St. Paul, People's Sab. sch. | 5 54 |
| NEBRASKA.—Lincoln, Plymouth Y. P. S. C. E., 13.19; Pickrell, John Coonley, for India, 5, | 18 19 |
| CALIFORNIA.—Rio Vista, Cong. Sab. sch., 4; Santa Cruz, Y. P. S. C. E., 10, | 14 00 |
| OREGON.—Stafford, Cong. Sab. sch. | 3 00 |

South Dakota.— Elk Point, Y. P. S. C. E. 6 16
Utah.— Salt Lake City, Plymouth, Cong. Sab. sch., 6; Y. P. S. C. E., Phillips Cong. ch., 1, 7 00
770 92

## MICRONESIAN NAVY.

Maine.— Portland, West Cong. Sab. sch. 14 10
Massachusetts.— Athol, Cong. Sab. sch., 10; Framingham, Primary class, Plymouth Cong. Sab. sch., 4; Northbridge Centre, 1st Cong. ch., 2; Sandisfield, Cong. Sab. sch., 50c. 16 50
Connecticut.— Danbury, 1st Cong. Sab. sch., 15.56; Haddam, Cong. Sab. sch., 6; Middletown, 1st Cong. Sab. sch., 13; New Haven, Plymouth Cong. Sab. sch., 15; Norwich, 1st Cong. Sab. sch., 20; Southport, Cong. Sab. sch., 7.93, 77 49
New York.— New York, Christ Cong. ch., Primary Sab. sch., 5; do., Pilgrim Cong. ch., Junior C. E. Society, 15; Northfield, Cong. Sab. sch., 9.22; Oswego, Cong. Sab. sch., 22.08; Westmoreland, Cong. Sab. sch., 3.30, 54 60
New Jersey.— Orange Valley, Cong. Sab. sch. 2 40
Ohio.— Mansfield, Primary Class, 1st Cong. Sab. sch., 2.16; Ravenna, son of Rev. F. W. Davis, for R. W. Logan Fund, 10c. 2 26
Illinois.— Plainfield, Cong. Sab. sch. 10 30
Wisconsin.— Rosendale, Y. P. S. C. E. 2 80
California.— National City, Cong. Sab. sch., 5; Ontario, Y. P. S. C. E., for work in Micronesia, 15; Pasadena, Lake-ave. Cong. Sab. sch., 20c. 20 20
200 65

## FOR SUPPORT OF YOUNG MISSIONARIES.

Indiana.— Indianapolis, Trinity Y. P. S. C. E., for Lee Fund, 2 50
Illinois.—Auburn Park, Y. P. S. C. E. of Union ch., 7; Aurora, 1st Cong. do., 5; Avon, Y. P. S. C. E., 4; Chicago, 1st Cong. do., 15; do., Y. P. S. C. E. of Ewing-st. ch., 5; Hennepin, Y. P. S. C. E., 5; La Grange, Sen. do., 25; Somonauk, Y. P. S. C. E., 5; Wheaton, 1st Cong. do., 17.50; do, Y. P. S. C. E. of College ch., 2, all for McLachlan Fund, 90 50
Michigan.—Carsonville, Y. P. S. C. E., 2.45; Chester Station, do., .58; Romeo, do., 2.50; Omena, do., 5.28, all for Lee Fund, 10 81
Minnesota.— Barnesville, Sen. and Jun. Y. P. S. C. E., 1.80; Excelsior, Y. P. S. C. E., 3.46; Lamberton, do., 1; New Paynesville, do., 3; W. Concord, do., of Claremont-st. ch., 2.65, all for Smith Fund, 11 91
Wisconsin.—Burlington, Y. P. S. C. E., 3; Dartford, do., 1.25, both for Olds Fund, 4 25
Iowa.— Algona, Y. P. S. C. E., 7.75; Garden Prairie, do., 5; Muscatine, Pilgrim Sab. sch., 3; do, Y. P. S. C. E., 1; Jun. do., 1; Red Oak, 1st. Cong. Y. P. S. C. E., 6.25; Traer, Y. P. S. C. E., 5; Victor, do., 3.55, all for White Fund, 32 55
Kansas.— Pant Teg, Y. P. S. C. E., for Bates Fund, 8 25
Nebraska.— Albion, Y. P. S. C. E., 13; Crete, Students Doane College, 6.97; Curtis, Y. P. S. C. E., 4.65; Ft. Calhoun, do., 15; Geneva, do., 5; Hastings, do., 11.50; Steelburg, Cong. Sab. sch., 2; Waverley, Y. P. S. C. E., 4.75; Wisner, do., 2.50, all for Bates Fund, 65 37
Colorado.— Denver, 1st Cong. Y. P. S. C. E., for Albrecht Fund, 17 50
North Dakota.— Amenia, Y. P. S. C. E., for Holton Fund, 1 50
South Dakota.— Beresford, Y. P. S. C. E., .50; Carthage, do., 5, both for Holton Fund, 5 50
250 64

## CONTRIBUTIONS FOR THE DEBT.

New Hampshire.— Tilton, Cong. ch. 5 00
Vermont.— Milton, Amanda Fuller, .25, and Mrs. Mary J. Jackson, .25, 50
Massachusetts.— Boston, Friend, 50; Enfield, J. E. C., 5, 55 00
Connecticut.— Meriden, 1st Cong. ch. 200 00
New Jersey.— Haddonfield, J. D. Lynde, 75 00
District of Columbia.— Washington, J. A. Reece, 1 00
336 50

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine.—Bangor, Hammond-st. S. S., for native pastor, East Turkey, 33 37
New Hampshire.—Tilton, Y. P. S. C. E., for pupil, Cesarea, 15 00
Vermont.—Ludlow, Jun. Y. P. S. C. E., for work, care Miss N. N. Russell, 10; Randolph Center, Cong. ch., for work, care Miss C. Shattuck, 10; Waterbury, Y. P. S. C. E., for school Gedik Pasha, 6, 26 00
Massachusetts.—Athol, Cong. Sab. sch., for scholarship Pasumalai College, 20; Auburndale, Sale of curios, for work, care Rev. W. E. Hitchcock, 28.87; do., Cong. Sab. sch., for work care Dr. Julia Bissell, 20; Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 60; do., Friend, for student, No. China College, 25; do., Collected by Rev. G. H. Gutterson, for Pasumalai College, 16; Neponset, Mrs. H. G. Dixon, for work, care Miss E. M. Stone, 3; Haverhill, Chinese Sab. sch. of North Cong. ch., for native helpers, care Rev. C. R. Hager, 15; Lincoln, Y. P. S. C. E., for work, care Rev. E. Fairbank, 25; Matfield, Union Sab. sch., for Bible reader, Madura, 25; Newton Highlands, Y. P. S. C. E., for Bible reader, Madura, 24; No. Hatfield, Mrs. Belden's Sab. sch. class, for work, care Mrs. E. Fairbank, 13; Northampton, Y. P. S. C. E. of Edwards ch., for work in Spain, 10; Norwood, Y. P. S. C. E. of 1st Cong. ch., for scholarship, North China College, 25; Pittsfield, Mrs. M. C. Taylor, for Lend-a-hand Fund, Ceylon, 20; South Acton, Mrs. Geo. W. Worster and Sab. sch. class, 10; Winchenden, North Cong. Sab. sch., Children's Mission Band for work, care Miss E. M. Blakely, 5; Worcester, Y. P. S. C. E. of Plymouth ch., for work, care Rev. H. G. Bissell 48; ———, Friend, for native teacher, care Rev. L. P. Peet, 50; ———, Friend, for work, care Rev. W. P. Elwood, 10, 452 87
Connecticut.— Abington, Union Y. P. S. C. E., for work, care Rev. W. L. Beard, 10; Middle Haddam, Y. P. S. C. E. of 2d ch., for pupil, care Rev. R. A. Hume, 18; New Canaan, Cong. ch., for work, care Rev. R. Chambers, 10.33; New Haven, Plymouth Sab. sch., toward work, care Dr. W. C. Noble, 40; New London, Friend, for building purposes, Foochow College, 2,500, 2,578 33
New York.— Brooklyn, Mrs. John Truslow and Dr. H. A. Cooke, for work, care Rev. E. Fairbank, 10; Canandaigua, 1st Cong. Sab. sch., for Okayama Orphanage, 68.08; New York, Chinese Sab. sch. of Broadway Tabernacle ch., for work, care Dr. C. R. Hager, 50; do., Forest-ave. Cong. Sab. sch., for work, care Rev. W. P. Elwood, 20; do., Friends, per the Misses Leitch for Lend-a-hand Fund, Ceylon, 25; do., Miss F. E. Harpham, for work, Anatolia College, 10; Rochester, Miss J. A. Bradbury, for work, care Mrs. C. C. Tracy, 25, 208 08
New Jersey.— Haddonfield, J. D. Lynde, for work, care Rev. C. F. Gates, 25; Westfield, Cong. ch., J. L. Clayton, for native teacher, care Rev. J. E. Tracy, 60, 85 00

Pennsylvania.— Philadelphia, Samuel D. Jordan, for Lend-a-Hand Fund, Ceylon, 5; Pittsburg, Albert J. Osgood, for work, care Rev. L. P. Peet, 15, 20 00

North Carolina. — King's Mountain, Miss Lillian S. Cathcart, 70 00

Missouri — La Belle, Dr. H. B. Yacoubi, for work at Albistan, 50; Lamar, Y. P. S. C. E., for pupil, care Miss E. M. Chambers, 4.50, 54 50

Ohio.— Oberlin, 2d ch., for Anatolia College, .26; do., Wm. M. Mead, for El Paso Training School, 10; do., C. E. C., for use of Miss E. S. Hartwell, 2, 12 26

Illinois. — Alton, Cong. Sab. sch., for work, care Rev. F. W. Bates, 10; Chicago, Grace Cong. ch., J. A. Werner's Sab. sch. class, for work, care Rev. H. G. Bissell, 6.25; do., Y. P. S. C. E. of Grace Cong. ch., for support of girl in mission sch., care Rev. R. Winsor, 25; do., Junior C.E. Soc. of Ewing-st. Cong. ch., for work, Rev. F. E. Jaffrey, 10; do., Y. P. S. C. E. of Doremus Cong. ch., for work, care Rev. C. N. Ransom, 5; Englewood, Blanche Arter of Pilgrim Mayflower ch., for work, care Rev. H. G. Bissell, 6; Evanston, Friend for work, care Rev. S. C. Bartlett, 2; Marseilles, Y. P. S. C. E., for work, care Rev. H. K. Wingate, 5; Polo, Ind. Presb. Sab. sch., for work, care Rev. C. F. Gates, 15, 84 25

Michigan.— Flint, for student, care Miss E. S. Hartwell, 12.40; Grand Rapids, Park Sab. sch., 25; Park, Y. P. S. C. E., 12.50; South Sab. sch., 5; South Y. P. S. C. E., 7.50; Smith Memorial Sab. sch., 6.25; Plainfield-ave. Y. P. S. C. E., 6.25; Baker Memorial Y. P. S. C. E., 1.25, all for work in Smyrna; do., Park ch., for work, care Rev. W. S. Ament, 4; Lansing, Sab. sch. of Pilgrim Cong. ch., for chapel, care Rev. G. H. Hubbard, 5; Anna Ferris, for work, care Mrs. M. E. Bissell, 10, 95 15

Wisconsin. — Evansville, Mrs. Della B. Bennett, for schoolgirl, care Miss E. S. Hartwell, 10 00

Iowa. — Cedar Falls, Roger Leavitt, for work at Salonica, 50; Creston, 1st Cong. ch., for native preacher, care Rev. H. G. Bissell, 73.27; Jun. Dept. 1st Cong. ch., for do., 1; Grinnell, Prof. Nollen, 5, and Julia James, 5, for tutorship, Anatolia College, 10; Mt. Etna, Mrs Clarissa F. Homan, for work, care Miss E. M. Chambers, 4, 138 27

Minnesota. — Minneapolis, Friend, for salary Mr. Getchell, 25 00

Nebraska. — Crete, Students of Doane College, for work, care Rev. W. L. Curtis, 6 96

California. — Santa Barbara, Cong. ch., for native preacher, care Dr. C. R. Hager, 25 00

Washington. — Washougal, B. Ackor, for work, care Rev. G. E. Albrecht, 10 00

Colorado. — Colorado Springs, Mrs. M. C. Gile, for work, care Rev. Henry Fairbank, 100 00

North Dakota. — Glen Ullin, John Dittus, Sr., for use Rev. G. E. Albrecht, 5 00

South Dakota. — Tyndall, German ch., for use Rev. G. E. Albrecht, 40; Worms, German ch., for use Rev. G. E. Albrecht, 25, 65 00

From the Canada Congregational Foreign Missionary Society.

Rev. W. T. Gunn, Montreal, *Treasurer.*

For boys, care Rev. W. T. Currie, 100 00

England. — Bristol, Rev. H. Sanford Nicholls, of which 3.25 for work, care Rev. F. W. Read, and 6.51 for do., care Rev. W. H. Sanders, 9 76

France. — Paris, Friend, for day school, care Miss E. S. Hartwell, 21 00

## MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

| | | |
|---|---|---|
| For use of Miss F. E. Burrage, | 5 00 | |
| For use of Miss E. M. Blakely, | 1 00 | |
| For use of Miss A. M. Lord, | 20 00 | |
| For use of Mrs. G. C. Raynolds, | 5 00 | |
| For use of Rev. E. S. Hume, | 10 00 | |
| For use of Miss Mary S. Morrill, | 4 40 | |
| For pupil, care Miss M. L. Daniels, | 8 00 | |
| For pupil, care Miss M. L. Daniels, | 4 50 | |
| For pupil, care Miss M. L. Daniels, | 15 00 | |
| For Bible woman at Wai, | 25 00 | 97 90 |

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

| | | |
|---|---|---|
| For furniture, Kobe College, | 80 00 | |
| For use of Chas. K. Tracy, | 40 00 | 120 00 |

From Woman's Board of Missions for the Pacific.

Mrs. S. M. Dodge, Oakland, California, *Treasurer.*

| | | |
|---|---|---|
| For work, care Miss B. B. Noyes, | 15 00 | |
| For work in Brousa, | 10 00 | 25 00 |
| | | 4,493 70 |
| Donations received in December, | | 54,422 60 |
| Legacies received in December, | | 3,474 24 |
| | | 57,896 84 |

**Total from September 1, 1899, to December 31, 1899: Donations, $141,670 17; Legacies, $50,736.20 = $192,406.37.**

# For Young People.

## PILKINGTON OF UGANDA.*

At this time when the attention of many is directed to the topic "What Young People have done or can do for Foreign Missions," it is specially fitting that the story should be told of one who was only thirty-two years of age when, on December 11, 1897, he ended his brief but glorious career as a missionary in Central Africa.

George Lawrence Pilkington was born in Dublin, Ireland, June 4, 1865. His Christian parents gave him the best training possible for them and he responded well to their loving care. He was an active lad, fond of football and other games, and yet faithful in his studies. One of his school fellows says of him that he was characterized by "a certain stubbornness of will and tenacity of purpose which showed themselves by his hard work at his books, his pluck and doggedness in a fight, or in games, and in his determination in sticking to a thing, once he had put his hand to it." He was full of spirits and was eager to gain knowledge of all sorts. He learned how to cook, never dreaming at the time how useful that knowledge would be to him afterwards in Africa, and it was a result of his careful watching of the cows at his mother's home that he was known subsequently as the "chief Uganda dairyman." His teacher in the school at Uppingham, where he prepared for the university, says that his success as a scholar was not the result of genius but rather of his "power of minding his own business and sticking to it." Merry natured and full of fun and courage, he was ready to do anything that was set before him as a task. It is much that one can say of him, "He was absolutely truthful." Among the prizes which he secured at the fitting school was a silver medal with the inscription "For good work and unblemished conduct."

In 1884 young Pilkington entered Pembroke College, Cambridge, where, though taking part in athletics and a great lover of games, he gave himself diligently to study, laying the foundation by his thorough mastery of the languages, for that remarkable linguistic ability which he showed when in Africa. It was while here that the great change met him which thenceforth made Christ and his service the center of his life. Outwardly religious before this, he found that his heart had not been right in the sight of God, and alone in his room he gave himself utterly to him whom ever after he rejoiced to call his Lord and

* Pilkington of Uganda. By Charles F. Harford Battersby, M.A. M.D., with introductory chapters by A. T. Pierson, D.D., and J. H. Shrine, M.A. Fleming H. Revell Company, New York, Chicago, and Toronto. By the kind permission of the publishers, we use the two portraits of Pilkington given in this most interesting volume.

Master. With characteristic enthusiasm he entered at once upon labors for his new master, never hiding his light, and never failing to speak a word on the highest themes to those whom he could reach.

When Pilkington left the University, in 1887, his friends anticipated for him a brilliant career, perhaps as teacher, but his own thought had turned to foreign missionary service and he proposed to go out under the China Inland Mission. Among the reasons he names for so doing are these: "Because I believe it to be God's will, and I think this because the need abroad is great. We have a sort of plethora at home, and I am free to go." But his father urged him to delay the decision of such an important matter for two years, for he was then but twenty-two years of age. The request seemed reasonable and was filially acceded to, and Pilkington gave himself, heart and soul, to mission work for boys in connection with the "Children's Special Service Mission," particularly at Newcastle and Clifton. He afterwards taught at Harrow and Bedford.

Yours very sincerely
George L. Pilkington

But at the end of two years of waiting, the missionary call was renewed, this time from Africa, and the case was again laid before his father and mother. The reasons for his conviction that he should go to Africa are fully and strongly stated, and he adds "The blessings with which God surrounded me, though making it harder to go, ought from gratitude to be my greatest incentives, if he wants me there." And to his mother he writes, "Anyhow, dearest mother, don't be unhappy; if *I do* go, it will only be in the perfect certainty that this is my 'vocation,' in which case, what an honor to be the King's ambassador; and if I stay at home, all right too."

In December, 1889, Pilkington, then twenty-four years of age, was accepted as a missionary of the Church Missionary Society, and seven weeks later he sailed for Uganda. It was in July, 1890, after some sharp attacks of fever, that the long march from the coast to Uganda began. It occupied nearly six months and was full of adventures and perils. Of the party was Bishop Tucker, and on the way they met Emin Pasha. It is recorded of Pilkington that he was the only one able to speak the language of Uganda and that frequently he would have a crowd about him to whom he read the Scriptures, teaching them texts. How came he to have the language of Uganda? It was a marvel indeed, for when he started he had no knowledge of it. On the way he secured a Kiganda grammar, "a very poor one," he says, "still a great treasure," and he made the most of it. It is said that when he got hold of a

MISSIONARY HOUSES IN UGANDA.

Uganda porter he made his life a burden in catechising him about words and sentences. So remarkable was his progress in the language that almost immediately upon his arrival at Uganda his bishop appointed him to the work of translating the Scriptures, and to this task he gave himself with all his soul.

We have not space to give detail of the work of subsequent years, but must refer our readers to the full volume which records his life. Within fifteen months Mr. Pilkington had twenty attacks of fever, but his linguistic work progressed rapidly, so that three months after arrival he was making a grammar and hand-book of the language, had composed ten hymns and had translated more than one book of the Bible.

Troublous times followed in Uganda. Mwanga, the king, was fickle and indisposed to tolerate the mission. During the civil war which followed, ten-

tative translations of nearly the whole New Testament were made and Pilkington exclaims, "Oh, for books and reading sheets and slates and slate pencils and *men!*" But he had also to act the part of a diplomatist, boldly telling the wicked king, who in one of his whims had proposed to turn Protestant that "his soul was of no more value in our sight, or in God's, than the meanest of his subjects, and that we wanted real, not nominal Protestants." Nothing can be more interesting than are Pilkington's letters at this time. With his animated accounts of individuals and his eager desire for their spiritual interest, he mingles accounts of the growth of his beans, the increase of his broods of fowl, his goats and sheep and cows. The story of the wonderful advance in Uganda, despite civil war and every form of opposition, shows at the close of 1894 that there were not less than 200 "reading places," or chapels, and that fully 20,000 persons assembled each Sabbath to listen to the gospel message.

In 1895 Pilkington returned to England, not for rest, but to see through the press the revised New Testament and finish the translation of the Old Testament. Young though he was, his addresses on missions made an ineffaceable impression upon all who heard him. After accomplishing his special task he returned to Africa in 1896, making a memorable journey into the interior with, it would hardly be proper to say *upon*, his bicycle. For though on one day when near the coast he made eighty-one miles, there were many days on which we find records like the following: "Fearful road." "Eighteen miles today; shoved bike nearly all the way." "Tire given out." "Tire broke three times; put rawhide on hind wheel as a substitute for tire." "Cracked my seat pillar." And so on through a series of breakdowns, in which his wheel seemed far more of a burden than of a help, yet ending in his reaching Uganda more than a month in advance of the caravan with which he started. Then followed another period of abundant labors, marked by the gracious baptism of the Holy Spirit in the heart of the devoted missionary, filling him with new zeal and devotion to his Divine Master. Not alone in Uganda, but in the regions round about, Pilkington became a spiritual force of remarkable character. Then came another mutiny which resulted in the flight of king Mwanga and the revolt of the Soudanese soldiers, who sought to drive out all the foreigners from the country in order to establish a kingdom of their own. The native Christians were not disposed to revolt, but there was great danger that the non-Christian Baganda would be swept away by this tide of insurrection. The British commander asked for volunteers from the missionaries to aid in the suppression of the insurrection, and thus by their great influence with the Baganda, insure their loyalty. Pilkington felt that this was necessary, and though a man of peace, he at once placed himself at the service of the proper officer, since the very lives of the missionaries as well as of the native Christians depended upon the quelling of the mutiny.

It was on December 11, 1897, that Pilkington and others were engaged in cutting down a banana garden which might be used as a covert by the rebels. While so doing a bullet struck him. A Christian native named Aloni knelt down by his side and said, "Sir, have they shot you?" Pilking-

ton replied, "Yes, my child, they have shot me." He grew suddenly weak and Aloni said to him, "My master, you are dying. Death has come." "Yes, my child, it is as you say." Then Aloni said, "Sir, he that liveth in Christ, although he die, yet shall he live." To which Pilkington replied, "Yes, my

PILKINGTON IN HIS UGANDA HOME.

child, it is as you say; shall *never* die." They carried him from the field and laid him down, and his last words were, "Now give me rest."

And so this brave young soul rested from his earthly labors, and went to that land where they rest not day nor night in the service of the King of Kings.

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